

# The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century

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## WEEKLY IRISH REVIEW

### IRELAND SEEN THROUGH IRISH EYES

FACE PROBLEMS FIRMLY, RISK POPULARITY

Now that the civil war has ended, the great bulk of the people in Ireland are puzzling over what is to happen next. Many, too, have been puzzling over the future attitude of the Government toward the Republican party in Ireland. A great many of the local boards of the country have called upon the Government to be lenient toward the defeated party and to show a commendable spirit of compromise. The Government, however, is showing a rigid attitude toward these appeals—in fact it is risking its popularity—and seems to be willing to risk the popularity—in order to maintain its stern attitude. A speech made by one who is said to be the strongest member of the government—Kevin O'Higgins in the Dail, very definitely expresses the severe attitude of the Government. He said that the military opposition of the Irregulars has been broken, and their power to sabotage the railways, roads and property of the people is ended, but the aftermath of their demoralizing influence has yet to be faced, and crime cleared from the land. There were, he said, going to be very grave problems for any Executive to face in this country in the future—problems that would make it utterly out of the question for that Executive to be worried about the popularity of this course or that. If they were going to do their duty to the people they would very frequently have to take courses that irresponsible people would not consider popular. There never was, he continued, greater need of a strong centralized executive authority than at present, and they could not afford to cater for the self-respect of those who took part in the conspiracy against the State. If they were going to stand at all, they had got to dig their heels in and stand now.

### PEACE TERMS CLEAR AND EXPLICIT

There has been a good deal of confusion in people's minds regarding Monsignor Luzzo, the Papal Envoy to Ireland—his attitude in Irish political dispute and the attitude of the Irish party toward him. It is clear, however, that he tried to bring the parties together and did his best to work for peace in Ireland. It is also possible that De Valera and his associates were on friendly terms with the Envoy and were willing to work with him and to some extent at least to be advised by him. It is pretty generally thought that before De Valera made his last move, the move by which he practically ended the civil war, Monsignor Luzzo in conference with him advised this move. The Government in power does not by any means seem to have been as sympathetic toward the Envoy's mission as what the Republicans were; in fact it seems that they were rather hostile to him and his mission. One who was very close to the Government and very much in their confidence expresses himself regarding this matter—and in expressing himself it would seem that he is unofficially speaking the mind of the members of the Government. The man who speaks is Sean Milroy, who was a very prominent hiker in the Irish-Anglo war. He said: "There has been a great deal of misunderstanding and nebulous peace talk going the rounds during the past few days. Certain people with a very irresponsible view of Ireland's needs have attempted to entangle Monsignor Luzzo in their schemes. They have spoken of 'peace negotiations' between the elected government of the people and a desperate and discredited minority as if there was anything to negotiate beyond the terms already publicly offered by the Executive of Dail Eireann. The President and his Cabinet have repeatedly declared that they do not expect any citizen—Republican or otherwise—to abandon their principles or ideals. The Government merely insists that attacks on life and property shall cease and those unlawfully possessing arms shall lay them down. These terms are clear and explicit and are the only terms which can be tolerated by Irish democracy. It is unfortunate for all concerned that anyone was found to mislead Monsignor Luzzo into a false position in which he appeared to countenance the people's enemies. He has our deep sympathy and those who attempted to exploit his good-will have our strongest condemnation."

### ANCIENT IRISH MANUSCRIPTS

The Irish Senate is making a move towards the work of editing, indexing and publishing many of the valuable old Irish manuscripts, some of them a thousand years old and more, which are now lying in the Royal Irish Academy, Trinity College and elsewhere. The poet Yeats, who is one of the Senators, recently made the motion that a committee of the Senate be appointed to draw up a scheme for the work, and also

a scheme for the compiling and publishing of a proper dictionary of the old Irish—as distinct from the modern Irish of which we have several dictionaries.

Many readers may not know that the old libraries of Europe are rich in treasures of ancient Irish manuscripts that were carried to the continent one thousand, and twelve hundred and fourteen hundred years ago by the Irish scholars and the Irish missionaries, who in great numbers, in those far away ages went to every corner of Europe, civilizing, evangelizing and educating. The Irish scholars and the Irish saints then were founding schools, founding churches in the various countries of Europe. Many of their manuscripts are still preserved in those countries. It is probable that after the Irish manuscripts in Ireland have received proper attention, the work of attending to the Irish manuscripts abroad will be taken up.

### TILLAGE HALF WHAT IT USED TO BE

The acreage of tilled land in Ireland last year was 2,448,000 acres. Seventy years ago, just at the time when Ireland's population had begun to take a rapid decline, the tilled acreage was 4,618,000, so that Ireland is now tilling very little more than one half what it did seventy-one years ago. The population by the way at the present time is also very little more than one-half of what it was at that time. Of the tilled land in Ireland today it is interesting to note the proportions that lie under the various crops. Here is last year's record:

Wheat.....	41,000
Oats.....	1,214,000
Barley.....	170,000
Flax.....	34,000
Potatoes.....	570,000
Mangels.....	88,000
Turnips.....	248,000
Cabbage.....	32,000

There are in Ireland today a little more than one and a half million milch cows, and over three million six hundred thousand other cattle. There are a total of 5,167,000 cattle. There are 3,607,000 sheep and 1,037,000 pigs. In the last quarter of the century the cattle in Ireland had increased about 14%, but on the other hand both the sheep and the pigs have decreased about 20%. It is sincerely to be hoped—and indeed there is every sign of it—that during the next quarter of a century the number of cattle in Ireland will materially decrease as well as the number of sheep and pigs, and the number of men will increase—and that the tilled acreage to supply food for people will likewise increase.

### SOUTH AMERICAN IRISH HEROES

Argentina is at the present time preparing to erect some kind of a memorial, probably a memorial church, in the village of Foxford, County Mayo, the birthplace of the great Argentinian hero, Admiral Brown. It was this County Mayo man who in the Argentine war of 1812 built up the Argentine navy, did some magnificent deeds and materially helped to win the war. It is expected that after Argentina acts some of the other South American countries will follow suit, and erect memorials in Ireland to their Irish heroes—Peru to its famous Viceroy Ambrose O'Higgins, a County Sligo boy, who afterwards also became Governor-General of Chili—Chili to Bernard O'Higgins, son of Ambrose, its great patriot Commander-in-Chief, and also to General O'Brien—and Venezuela to its Irish General Devereux. Jno. G. Rowe, writing in The United Irishman, tells us a good deal in a few words about some of these heroes. Altogether there were forty-five Spanish viceroys of Peru up to the time when that country became a republic; and the forty-first was an Irishman, Ambrose O'Higgins, born 1730, at Ballinury, County Sligo, of poor peasant stock, he was perhaps the greatest Irishman who ever set foot on American soil. He actually rose to the most exalted office possible in Spanish America—became the highest potentate in the land, the representative of Spanish sovereignty. Over his head, wherever he went, was always borne the great State Canopy of Pizarro, and he is the first of two Irishmen associated with it. He is known as "The Great Viceroy." Thanks to his wonderful ability as a civil engineer he rose first to be Governor-General of Chili, and was created Count of Vallenar and Marquis of Sorno. The name Vallenar is the Spanish form of Ballinury, his native place in Sligo. The town suffered badly in the earthquake of last year. Then in 1796 as stated, he became Viceroy of Peru, dying in 1801. Strange to relate, his only son, Bernard O'Higgins, became the Chilean Patriot Commander-in-Chief in the War of Independence from Spain, 1810 to 1817. In the latter year Bernard, and the great Argentine General, San Martin, marched a liberating army into Chili over the Andes from the Argentine. In their army was an Irishman, John Thomson O'Brien, who was born in Limerick in 1790.

This O'Brien was a man of giant stature, 6½ feet in height. He led thirty pioneers, who cleared one of the mountain passes of snow, and he then distinguished himself in the battle of Chacabuco, where the Spanish power was broken, by capturing the royal standard in the heat of the action. He also fought in the battles of Maipo and Cancha Rayada.

San Martin and O'Higgins next raised an army to free Peru, and O'Brien accompanied it, acting as San Martin's Adjutant, with the rank of Colonel. He received special commendation for his valor in the various actions, in one of which he captured the Viceroyal treasure of 1,700 gold ounces (60,000). For this service he was made a General of Division. The Declaration of Peruvian Independence took place on July 28th, 1821, in the chief square of Lima, and on that great occasion San Martin publicly presented General O'Brien with Pizarro's State Canopy as a memento and trophy, speaking these words: "This is for the gallant commander who has fought for so many years by my side in the cause of South American freedom." When peace was obtained, General O'Brien retired into private life. In 1847 he removed from Lima to Uruguay, which State sent him as its envoy to the Courts of Europe. He had interviews with King Philippe of France and Lord Canning. In 1864 he went to Chili, and owing to his exertions monuments were raised by public subscription to San Martin and General Freire, his old patriot comrades-in-arms. Returning to Europe, he died at Lisbon in 1862, bequeathing Pizarro's Canopy, which he had religiously preserved, to a married daughter living at Lima—he had another daughter who was a nun at Lima—and, no doubt, the interesting relic is still treasured as an heirloom by his descendants.

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## IRISH DRAMA AIDED BY COMPETITION

The Father Mathew Feis in Dublin has aroused considerable curiosity by its Dramatic Art Competition. The Feis, which is an annual function, has been steadily growing in importance and is now one of the recognized events of the year in Ireland. Its organizers are the Capuchin Fathers. The Dramatic Art Competition had for its object the encouragement of healthy dramatic talent throughout the country. Various dramatic and academic societies presented plays which ranged from Barrie's "Admirable Crichton" and Boucault's "Arrah-na-Pogue" to Boyle's "Family Failing." Special interest centered round the dramatized versions of Kich-ham's "Sally Cavanagh" and Canon Sheehan's "My New Curate." Lennox Robinson, the author-manager of the Abbey Theatre, was the judge. His observations at the end of each performance imparted additional interest to the competition. He reported that the performances were highly creditable to the players and Father Laurence and the other promoters of the competitions were to be praised and congratulated. When the Abbey Theatre opened twenty years ago, he said, there were only a couple of Irish plays and only one or two companies of Irish players. Now there were nine or ten fine Irish plays being performed by different companies of players from all over the country. These plays represented only a very tiny portion of the great mass of Irish drama which had been produced within that interval. "This," he continued, "will show what an immense dramatic literature has been created. It is a wonderful achievement, which makes one hopeful of the future of Irish drama. This record carries on the tradition of the seventeenth and eighteenth centuries. Drama is somehow or other in the blood of the Irish people and the promoters of the Feis are doing great service to the country." "Considering the variety of the plays and the excellence of the players it will be extremely difficult to award the prizes. Dublin seemed tremendously interested in the competition. It represented a landmark in the history of the Irish stage and showed the talent that was available among young Irishmen and Irishwomen to present native life and manners." Asked what particular class of drama he would advocate for amateurs, Mr. Robinson replied that he would first suggest the realistic drama. Next he recommended the political drama, simply for voice production. Mystic or religious drama should be cultivated. He instanced the great movement in that direction in France. Regarding modern French Catholic mystic dramas he wondered if it would be possible to have such in Ireland.

## THE KING AND QUEEN VISIT THE POPE

STATE CEREMONY AND PRIVATE INTERVIEW  
By Canullo Cianfarra  
Free Press Special Correspondent

Rome, May 9.—King George and Queen Mary, of Britain, paid their official visit to Pope Pius XI. at the Vatican today, solemn state ceremony marking the occasion. At 10:30 this morning the King and Queen drove from the Quirinal, where they are staying as the guests of the King and Queen of Italy, to the Palazzo Patrin, on the Via San Nicola da Tolentino, which had been placed at the disposal of the British envoy to the Holy See as a temporary legation for this week.

Vatican etiquette would have been offended if the royal visitors had driven straight from the Quirinal, with which the Vatican has no official dealings, so that by diplomatic fiction the British sovereigns were able to drive from "British territory" and be in a position to receive the return visits afterwards of high Vatican officials. Punctually on the hour set, three Vatican automobiles arrived at the Palazzo Patrin and the King and Queen entered, accompanied by their personal staff, the British envoy and First Secretary of Legation Dormer. Upon their arrival at the Vatican, the papal Swiss guard rendered honors, trumpeters sounding a fanfare and Prince Alessandro Ruspoli, grand master of the Sacred Hospice, stepped forward to open the door of the royal motor. Their majesties were immediately greeted by Monsignor Ricardo de Samper, papal major domo, attended by an imposing staff. Four bussolanti, or doorkeepers, a picket of the Swiss guard and half a dozen grooms were on duty with this party. Elevators not being considered suitable for state entries, King George and Queen Mary walked up the stairs to the first landing, solemnly escorted by the major domo and his staff. The royal party then entered the papal presence in the Sala del Tronetto, or throne room. After preliminary greetings, His Holiness invited his guests to be seated on the state chairs, which had been placed in a semicircle around that of the Pope.

Later, in the Pope's library, the King and Queen had a private interview with His Holiness and at which Theophilus Russell, British Minister to the Holy See, was the only other person present. During the visit the King was in full dress uniform. Queen Mary wore the customary black dress and veil. Pope Pius received the guests greeted entirely in white, wearing on his head a white zucchetto. His Holiness' greeting to the British sovereigns was most cordial, he advancing to the door and holding out his hand in welcome. The royal procession was again formed as before and a state visit was paid to Cardinal Gasparri, Secretary of State. The party then returned with the same ceremonial to the waiting automobile, driving back to the Palazzo Patrin. Shortly after their return Cardinal Gasparri arrived to render the official visit. His Eminence remaining to the luncheon given by Envoy Russell in honor of his sovereign's visit.

## WILL FORCE BIGOTS OUT IN THE OPEN

Lansing, Mich., May 5.—A bill aimed directly at the so-called Public School Defense League, which initiated the anti-protestant school amendment, defeated by the people in 1920, was passed by the Senate yesterday. Having previously passed the House, the bill now goes to the Governor for approval. The bill, introduced by Representative Nelson G. Farrier, of Presque Isle, makes it unlawful for any committee, club or other organization to circulate or any constitutional amendment without first having filed with the Secretary of State a certificate, sworn to by the president and secretary, setting forth the purpose of the organization and the name and address of the officers of the organization and each unit and branch.

### BLOW AT SECRET PLOTTING

The bill makes it unlawful for such organizations to disburse money received from any anonymous source. Before any petition for a constitutional amendment could be filed with the Secretary of State it would have to be presented to the proper city, village or township clerk, whose duty it would be to compare the names appearing on the petition as being qualified registered electors residing in his city, village or township, with the registration book in his office and to certify that the signers are qualified registered electors. Within 20 days after the filing of any petition to initiate legislation or a constitutional amendment, the organization must file with the Secretary of State a detailed account sworn to by the treasurer, of all money received or disbursed, the date of each receipt, the name of the person from whom received or to whom paid, and the object or purpose for which it was disbursed.

### PROSECUTION POSSIBLE

If the treasurer fails to file such a statement within 20 days, or if any statement filed discloses any violation of the act, the Secretary of

the pair. From that day to this, Father Crawford writes, no one ever has had to submit to the "ordeal by poison."

## ARCHBISHOP McNEIL WARMLY WELCOMED

ON RETURN FROM EXTENDED VISIT ABROAD  
Toronto Globe

Archbishop Neil McNeil was given a royal welcome home yesterday. St. Michael's Cathedral, beautifully decorated, was completely filled at 10 o'clock by members of the Archbishop's flock, while the sanctuary was occupied by the priests of the city and many clergymen from other points in the Archdiocese.

### ARCHBISHOP PONTIFICATE

The distinguished prelate celebrated High Mass, and was attended by Rev. Dr. O'Leary of St. Joseph's Parish as deacon and Rev. Hugh Murray of St. Monica's as subdeacon, while Mgr. Hand of St. Paul's was high priest with Dean Morris of St. Catharines and Rev. Father Coyle of Holy Family Church having the duties of assistant deacons.

Mgr. M. D. Whelan, Administrator of the Archdiocese during the absence of the Archbishop, read an address of welcome, and presented His Grace with a substantial cheque, said to be well over \$10,000. The address recounted the progress made in many directions during the ten years of the Archbishop's administration, and assured him of the fealty and affection of his priests and people.

The Archbishop spoke briefly in reply. A reception such as this was, he said, the last thing he had in mind during his journey home, but he was pleased with the warmth of his welcome as showing unity of purpose among people and clergy, and was encouraged to hope that the next ten years would be even more fruitful of progress than had been the decade during which he had charge of the Archdiocese.

### SEES PEACEFUL IRELAND

After a short sketch of His Holiness' trip, the Pope, by whom he was greatly impressed, the Archbishop made an important reference to Ireland. He gave it as his positive opinion that less than 10% of the people there were enemies of the Free State Government and said he had the definite assurance of those highest in authority that by the middle of July all will be peaceful in Ireland. The Archbishop and clergy remained as luncheon guests at the palace after the ceremony.

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### PROSECUTION POSSIBLE

If the treasurer fails to file such a statement within 20 days, or if any statement filed discloses any violation of the act, the Secretary of

State is required to notify the prosecuting attorney where the violation occurred. The prosecutor is in turn required to investigate, and if the evidence is sufficient, to institute proceedings.

The bill carries a penalty of not more than \$1,000 or imprisonment for not more than two years, or both, for every officer of such an organization who shall be convicted of violating the act.

## CONDITIONS IN RUSSIA

The British ultimatum to the Russian Soviet Government might be a prelude to war if addressed to any other nation, but the real conditions in that country are difficult to ascertain. Some light is thrown upon the situation there in a pamphlet published in Prague in the first week of January of this year, and entitled, "Contemporary Conditions of Russia." It was written by Pitrin Sorokin, who was called last autumn from his professorship of sociology in Petrograd University, and is reviewed in the New York Evening Post by President McCracken of Vassar College, who met the author in Prague last December. Dr. McCracken says that it is perhaps as fair a statement of actual conditions as could be expected from any contemporary, and adds: "When H. G. Wells was entertained at dinner in Russia by leading literary men Sorokin was the man selected to paint for him the rosate picture of conditions in Russia, and began instead an account of what seemed to him the true conditions. But he was interrupted by Gorky, who was acting as toastmaster, and compelled to sit down."

Sorokin estimates the loss in population between 1914 and 1920 as 47,000,000, a drop from 176,000,000 to 129,000,000. Of this amount, 25,000,000 is due to actual loss of sovereignty and territory, leaving 21,000,000 as due to war and revolution. Dividing this again, Sorokin finds 5,000,000 loss through the war and 16,000,000 due to the revolution. The population that has perished was healthier, biologically speaking, than that which was left. It comprised the intellectual, the energetic and the industrious. The morally defective, not going to war, did not suffer so much. The races of lower mentality, especially Asiatic tribes, not being conscripted, did not suffer so heavily. Thus that part of the Russian population from which one might expect genius to come has suffered most heavily, and the permanent loss to Russia is absolutely irremediable.

It was promised that the social fabric should be fundamentally altered, yet the social pyramid remains practically unchanged. Certain classes have replaced each other, or changed their order in the scheme, but the scheme remains the same. It was promised that workmen should work fewer hours. Instead, they are working twelve to fourteen hours a day. Instead of wages of twenty-five gold rubles a month they now receive three for the same time. Their former exploitation is now slavery. Their former paternalism has become a tyrannical control. Their peace has brought war, their industrial democracy dead factories. Two-thirds of the 1922 Budget went for support of the military. Instead of bread, says Sorokin, the Russian people feed upon bark, clay and weeds. The promised autonomy in the Federal Soviet State is all on paper, and there is actually but a tyranny of five people. The destruction of cities, with the destruction of the means of production, and Government capitalism in its worst form has followed. Not a slogan of the Bolsheviks has been confirmed.

Sorokin's conclusion is that in war moral, legal and religious values are lost, and what he calls the biological—what he might call the bestial—impulses are everywhere strengthened. With remorseless analysis he traces the growth in Russia of criminality, and of murder, the inhumanism of the young, and the gradual annihilation of the moral consciousness. Even Lenin himself in 1920 admitted the utter corruption of legal procedure, and the Commissar of Petrograd congratulated the workmen that theft in the Government agencies was only equal to 20 per cent of the transactions. In no phase of life has disillusion been more complete than in education. The primary school does not exist. During 1921-22 most of the secondary schools closed their doors. Very few of the university leaders have escaped arrest or search, and he gives a list of professors who have either died or committed suicide or have been shot. Sorokin, however, bears witness that even in starving Russia the country would rather starve in body than in spirit, and that good books are sold out on publication. The spirit of the country is alive and the Bolsheviks cannot break it. Development has been thrown back two centuries, and yet if Russia has peace for a few years it will solve its own problem.—The Globe.

## CATHOLIC NOTES

On May 24th the Right Rev. M. F. Fallon, D. D., Bishop of London, will pontificate at the High Mass of Jubilee in the Chapel of the Ursuline College of "The Pines," Chatham, Ont. The occasion is the Diamond Jubilee of Religious Profession of Mother Mary Teresa McGregor and the Golden Jubilee of Mother Mary Agnes Kent. Mother Mary Teresa has the unique honor of being the first religious, not only of the Ursuline Order, but of any order, to pronounce vows in the Diocese of London.

New York, May 7.—A report of the Knights of Columbus National Free Correspondence School for War Veterans shows that in six months approximately 20,000 students have enrolled for courses. The curriculum has been extended to cover seventy-one courses. Professors from a score of well known institutions including Yale University, have been engaged to direct examinations. The report shows that in addition to ex-service men, many now in the service, especially those in remote posts, are taking advantage of the system.

Cincinnati, May 7.—Fourteen Catholic deaf mutes, members of the Adult Deaf-Mute Welfare Society, were enrolled as members of the National Council of Catholic Women last week. All fourteen display a keen interest in the work being carried out locally, and nationally by the N. C. W. C. and have indicated their eagerness to aid. At the same time four adult deaf mutes enrolled as members of the National Council of Catholic Men.

Washington, D. C., May 7.—Scores of listeners in different cities who heard the speech made by Admiral William S. Benson, president of the National Council of Catholic Men, before the Knights of Columbus in Albany last Monday, have written Admiral Benson complimenting him on the gospel of Americanism he stressed. The speech was broadcasted over the entire eastern section of the United States and heard by thousands.

Cologne, April 28.—The members of the German Hierarchy are this year visiting Rome in accordance with that provision of canon law which requires that bishops, at regular intervals, give to the consistorial congregation an account of affairs in their dioceses. Since 1911, when an order was issued by Pope Pius to that effect, it has been imperative that the bishop make a personal visit to Rome.

Springfield, Ill., April 30.—A new \$300,000 clubhouse for the Springfield Knights of Columbus is assured as a result of the success of the bond-selling campaign which was brought to an end last week with a total of \$262,500 subscribed. The campaign committee asked for \$250,000 in bonds, but this amount was over-subscribed, in five days and it is expected that \$300,000 will be reached.

Paris, April 28.—An international congress of librarians and bibliophiles has just been held in Paris. At the closing session, at the Sorbonne, the president in his address paid a tribute to Pope Pius XI., former prefect of the Ambrosiana and of the Vatican Library. This tribute called forth the warmest applause of the audience.

London, April 22.—The suggestion made by a number of Presbyterian divines of Glasgow that Irish Catholics be excluded from employment in the Clyde shipyards is being roundly condemned in the columns of the press. The suggestion is not taken seriously by those in authority but it has served to arouse a storm of indignation against its authors.

Paris, April 21.—In the town of Boulou, department of Pyrenees-Orientales, the mayor demanded that the church bells ring for civic burials, a measure which was opposed by the pastor, the mayor carried the controversy to court. The case was decided against the mayor, and the judges also authorized the pastor to sue the mayor for damages and costs.

Techny, Ill., May 14.—Four candidates for first vows and fourteen postulants entering the novitiate of the Society of the Divine Word assumed their obligations at St. Mary's Mission House in the first week of May. Two of the Brothers took second vows and one took third vows. This makes the number of aspirants 14, of postulants 8, of novices 28.

Washington, April 28.—Organization of Catholic Girl Scouts has been greatly expanded during the past year according to reports presented at the convention of the National Council of Girl Scouts which met in Washington during the week just ended. More than four hundred delegates representing 330 local councils in all parts of the country attended the convention. A Reuter's message from Rome says The Co-gregation of Rites has been authorized to begin the process of Beatification and Canonization of Pope Pius X., which is sought by twenty-eight Cardinals.



After that they sat side by side talking quietly of a hundred sweet and sad, and happy things. A quarter of an hour had passed when Miss Martindale came down the hall and Miss O'Connor called to her.

"After all, Miss Martindale, I have decided to go to Georgia. Father is in desperate need of a housekeeper," she said, as if it were all a matter of course.

Miss Martindale could scarcely believe her ears, or her eyes either, as she looked from one tear-stained radiant face to the other.

"You have often told me that it is nice to keep house for a priest-brother, so I thought I would like to try it," Miss O'Connor added, laughing in spite of herself.

For the first and last time in her life Miss Martindale could not find a word to say.—The Magnificat.

**FIFTY YEARS AGO IN FRANCE**

**IMPERIAL TROOPS PUBLICLY SALUTE KING OF KINGS**  
By Wm. F. Markoe

Whatever some may think of the Catholicity of France today, or her somewhat tarnished title of "Elders Daughter of the Church," it cannot be denied that a little more than fifty years ago—in 1808, to be exact—under the rule of the Emperor Napoleon III., France was still officially Catholic and still proud of her ancient and honorable official place among the family of Christian nations. Catholic traditions and customs inherited from the ages of faith, were still in vogue.

This fact was strongly impressed on the writer's mind for the first time on the feast of the Immaculate Conception in Lyons, when the whole city was brilliantly illuminated in honor of the festival. Candles and tapers burned in every window, and the tall, tapering spire of the Basilica of Our Lady of Fourviere, which crowns the hill of the same name, was in a continual blaze of red fire.

But it was on another occasion that the fact was still more deeply impressed on the writer. He was walking along one of the principal streets of Lyons when he heard the tinkling of a little bell behind him. On looking around he beheld a priest in surplice and stole carrying the Blessed Sacrament in his raised hands and preceded by two little acolytes bearing aloft colored Eucharistic lanterns. Almost at the same moment, there hove in sight from the opposite direction a large detachment of Imperial troops marching gaily down the street with flags flying and drums beating noisily.

The two processions rapidly approached each other from opposite directions. Would there be a collision? Would the King of Kings be compelled to stand aside while the Imperial forces marched proudly by in their brilliant uniforms and shining accoutrements? Would there be a conflict of authority for the right of way? For a moment it might have looked so to a stranger in Catholic France, especially to one from far away America where it was not customary to carry the Blessed Sacrament publicly through the streets with such a display of pomp and ceremony.

But see, the vigilant eye of the commanding officer has caught sight of the little procession approaching him. A sharp word of command rings out; the Imperial forces come to a sudden halt, face to the right, and line up in two long files along the curbing. The soldiers "present arms," the flags are dipped, the drums beat the "long roll" and the bugles blare out a military fanfare, while scores of well dressed men and women, the latter including titled ladies clad in the famous silks and velvets of Lyons, drop to their knees in the dusty street, not in admiration of the spectacular military pageant, but in humble adoration of the Babe of Bethlehem being carried as Viaticum to the bedside of some dying Christian! Solemnly it passes, the Eucharistic lanterns carried by the acolytes twinkling and flickering through the colored glass, and the golden rays and precious stones of the ostensorium carried by the priest flashing and sparkling in the bright sunlight.

In another moment they are out of sight; the soldiers wheel into line again and march rapidly down the street as if nothing had happened. But it was a beautiful and touching illustration of the sublime significance of the mystic word, "Emmanuel," God with us!

**BUDDHIST PRIESTS HELP TO SPREAD TRUTH**

Some time ago, diplomatic relations were opened between Japan and the Holy See. Almost immediately, the Buddhist bonzes provoked an agitation against the appointment by the Government of a representative of Japan at the Vatican. The well-known Catholic, Admiral Yamamoto, being attacked by the bonzes, took two copies of the catechism, opened them at the page on which are told the duties towards temporal rulers, presented one copy to the Minister of the Imperial House and the other to the Minister of Foreign Affairs and said:

"Please read that; that is what I and every Catholic think about the Emperor. He has no subjects more faithful than the true Catholics."

They read it and were fully satisfied. Many members of Parliament also read it, and later, when they spoke in the House of Deputies of the Pope and the Catholic Church, they were very respectful and almost friendly.

The Catholic Young Men's Association has edited a tract answering the objections and calumnies which the bonzes have spread about the Pope and the Catholic Church. Over 9,000 copies have already been sold. The bonzes have bought twenty-five copies and the Government has paid for and sent a copy to each member of Parliament. The Buddhist opposition, therefore, has proved a splendid opportunity for bringing the True Church into clearer light.

**UNIQUE MISSION CIRCLE**

A Maryknoll Circle that is unique in the Sing Sing Circle. Unlike most circles, it is composed solely of men and has never held an orienteering or a benefit card party. It has seven members, all of them convicts in Sing Sing Prison which is located in Ossining, about thirty minutes' walk from Maryknoll.

One day, seven Maryknoll students were inspecting Sing Sing under the guidance of Rev. William Cashin, the prison chaplain, who is a particular friend of Maryknoll. They entered the large auditorium in which the prisoners were entertained. At one side of the hall they noticed seven prisoners talking earnestly together.

"That is a meeting of the promoters of the League of the Sacred Heart," said Father Cashin. "I want you, Maryknollers, to meet my boys."

After introductions, one of the Maryknollers gave a short talk describing the life in the seminary, and thereupon, a prisoner outlined his daily routine.

"You Maryknollers are doing great work," said one whose sentence to death in the electric chair had been commuted to life imprisonment. "I wish we could do something to help you, but I guess none of us has very much."

"You can pray for the missions," Father Cashin reminded him. "You undergo hardships here in the prison life and you can offer them for Maryknoll."

The idea found instant favor with the men and a Maryknoll Circle with spiritual works as its aim was formed. Each one of the students "adopted" a prisoner as his "buddy" and regular correspondence is carried on between the seven who have "gone up the river" and their seven new-found friends on the Knoll.

**DE VALERA PRAYS WITH GENERAL MULCAHY**  
ARCHBISHOP MUNDELEIN HAS BEEN TOLD

"St. Patrick, apostle of Ireland, pray for us;  
"St. Bridget, patroness of Ireland, pray for us;  
"All ye holy men and women who died for Ireland, pray for us."  
Archbishop George W. Mundelein of the Archdiocese of Chicago moved hundreds to tears at the St. Patrick's Day banquet of the Ancient Order of Hibernians and Ladies' Auxiliary, when he recounted how Eamon de Valera, head of the Irish Republicans, and Richard Mulcahy, minister of defense and head of the Irish Free State army, recently knelt side by side in Dublin and recited together the above litany of peace and protection for Ireland.

"Surely such men will not prove recreant to their trust," said the Archbishop, the only speaker at the celebration who had the courage to make reference to present day conditions in the Emerald Isle.

**STORY OF STRANGE MEETING**

"I was visited a short while ago," the Archbishop said, "by the only person who witnessed this meeting between de Valera and Mulcahy. This witness told me how these two leaders, so bitterly opposed in principle, affectionately greeted each other; how they got down on their knees and said the 'Hail Mary,' and added at the end, 'St. Patrick, apostle of Ireland, pray for us; St. Bridget, patroness of Ireland, pray for us; all ye holy men and women who died for Ireland, pray for us.'"

"I am firmly convinced," the Archbishop declared, "that the opposing factions, and especially their leaders, are honest in their intentions and loyal in their efforts for their country's sake; that they strive for independence and are groping for some way out of their difficulty."

The Archbishop voiced the opinion that a strong man, who would have the courage to "knock their heads together" could unite all Irishmen in one common and united effort. He continued:

"The joy of today is dampened by the memories of the past. So many brave Irishmen have passed into eternity; so many heroes have been laid in their graves; and the pity of it is that so many of them have perished in fratricidal warfare."

"Ireland is going through her birth struggle now. It has been long delayed—more than seven centuries. Not like some of the newer

countries brought into nationhood by premature birth in order to serve the exigencies of the conquerors, but laboring, struggling, agonizing, even now.

"So we see the wreckage. Collins and Liam Mellows; Griffith and Harry Boland—brave men all of them—are part of the price Erin must pay for freedom and peace.

**COUNSELS AGAINST CRITICISM**

"Some fifteen months ago, you will recall, I counseled the withholding of comment and criticism in the affairs of Ireland until the people should settle that question themselves.

"I am still of the same opinion.

The dear Lord knows Ireland looks in vain for friends among the nations of the world. Well, at least here among the children gone from her, let her find a united band of well wishers and sympathizers, even though their brethren at home may be divided for a while.

"I am sure the end of these differences is near, and that Ireland will be a great, happy and rich country."

**YOUNG MEN URGED TO CIVIC DUTY**  
By M. Masland

Paris, April 21.—Members of the Association of French Catholic Youth are to take a more active and efficient part in the administration of their communities and never neglect or refuse an opportunity to enter Municipal Councils. They should consider it not only a right but a duty to take their share in municipal government, either as mayors, assistants or municipal councillors, so as to bring into this field the spirit of social generosity, administrative probity and enlightened devotion, thereby rendering service to their country and inspiring greater love for the Catholic faith whose principles should direct their public and private life.

Such is the substance of the principal resolution passed by the Association at its annual Congress which has just come to a close in Bordeaux. According to custom, the work of the Congress was devoted to the study and discussion of a single subject, selected several months ago by the Organization Committee. The subject this year was the "Role of Young Catholics in Municipal Life."

As in previous years a detailed questionnaire was sent in advance to all groups of the Association throughout France, and the answers were, therefore, particularly valuable. A thorough study was made of this data, and the conclusions based on this wide investigation were discussed during the three-day conference, which was attended by 2,500 members of the Catholic Association of French Youth.

The Mayor of Bordeaux, M. Philippart, spoke, with the authority which he enjoys as chief administrator of one of the largest cities of France, of the duties of the Catholic mayor.

"Every Catholic should have the legitimate ambition to make himself useful and to do good around him," he said. "A mayor can do this better than any other. However, he needs a certain number of qualities: he must be disinterested, courageous, just and, above all, firm and a good Catholic. To be all this he needs only to follow the teachings of the Gospels where strict rules are found not only for private but for public life also."

Cardinal Andrieu, Archbishop of Bordeaux who, with several other bishops, presided at the closing session, congratulated the young delegates on the wisdom and fervor of their resolutions.

The Congress ended with a procession, with banners, through the streets of the city and a solemn service in the Cathedral of Saint-André.

**EDUCATED FAMILIES EXTINCT?**

A warning that college-trained men and women are not living up to their duty to society to give children to the world, and that unless there comes some change for the better the result will be the virtual extinction of "educated families" was sounded by Dr. Charles W. Eliot, president emeritus of Harvard, in a talk here before the Smith College alumnae of Boston.

"Women's colleges in the United States," said he, "have still to demonstrate that the fertility of the race is not affected by higher education."

"Statistics distinctly show," he continued, "that educated men and women, married, are not replacing themselves. This is a thing that needs to be studied in colleges for men and colleges for women, because if things go on as they have since colleges for women started and since colleges for men have been turning out so many bachelors or men who postpone their marriages, it means the ceasing of educated families."

Dr. Eliot said that he had recently been studying the Harvard quinquennial catalogue, and that he had noted the disappearance of families among the alumni.

The question of marriages and offspring among college women was first brought up at the gathering by President Emeritus Seelye of Smith, who mentioned that Dr. Eliot was the first commencement speaker at Smith forty years ago,

and that he had at that time submitted the question whether "in the eyes of men college education would impair the delicacy and separate charm of women, and therefore decrease the number of marriages and diminish the fecundity of the race."

Dr. Seelye was of the opinion that Eliot's question of forty years ago had been answered, and that college women "have married and brought forth children quite as often as other women."

It was then that Dr. Eliot came back with the declaration that the question had not been answered.

**GETTING EYES OPENED**

Portland, April 23.—The action of Governor Pierce in displacing W. L. Kuser, as head of the State training school for boys to make way for an organizer of the Ku Klux Klan has raised a storm of protest even among those who supported him for office. The Rev. Dr. Gallagher, a Protestant minister, told his congregation that he was afraid that both he and they had "put their money on the wrong horse in the matter of governorship."

"When politics lose sight of delinquent boys," said Dr. Gallagher, "my judgment is that it is rotten politics."

Dr. Gallagher was one of those who hobbled with the Governor at the recent "Klan" dinner, a Protestant minister, told his congregation that he was afraid that both he and they had "put their money on the wrong horse in the matter of governorship."

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LONDON, SATURDAY, MAY 19, 1923

### SATANIC HATRED OF CHRIST

The reaction of the civilized world to the horrors of the Bolshevik war on Christianity as revealed by the account of the trial and condemnation of the Catholic ecclesiastics is gratifying evidence that civilization is still at heart Christian. But that which has shocked the conscience of the world is but a flash-light glimpse of the systematic and continuous persecution of religion that has been carried on with satanic hate since the beginning of the Communist tyranny. The rigid censorship maintained by this ruthless oligarchy had hitherto succeeded in preventing the outside world from knowing except in a vague and misleading way the horrors of the religious persecution. A writer of world-wide reputation, long a resident of Russia, contributes an article to the current number of the Catholic World. Of unquestioned authority, we are assured, his identity is not revealed lest he suffer Bolshevik persecution. Apart from his own knowledge and experience he substantiates his statements from official documents.

N. Bukharin is the expounder of Bolshevik irreligion. In 1919 he brought out a pamphlet which was issued by the Central Pan-Russian Executive Committee of the Soviets under the title: "Church and School in the Republic of the Soviets." It was freely distributed amongst the Russian proletariat, so as to "achieve their emancipation from the haze of power of religion. For," as is stated in the opening chapter, "the purpose of Russian Bolshevism is not only the emancipation of the masses from economic slavery, but even their spiritual redemption. This may be attained by getting rid of all the prejudices created by the bourgeoisie, who in their papers, pamphlets, through the village clergy, and schools, strove to deaden and numb the national consciousness. They spread faith in God and the devil, in good and evil spirits, in angels and saints; briefly, in religion."

And religion is branded as something used by the bourgeoisie to poison the social mind. "Can it, therefore," he asks and answers, "be a source of astonishment that Communism is a decided foe of religion?"

Accusing the clergy of being enemies of the proletariat he says: "Their efforts, however, will be in vain, thanks to the strengthening of the revolutionary spirit aiming at the emancipation of Russia's labor from both economic and spiritual slavery."

Again: "The clergy, however, need to be expelled from the schools. Let them hoax the children of their followers elsewhere, but not under the shield of the State. Public instruction is not the affair of the Church."

We have condensed considerably; but the ruling spirit may be seen in what we have given. The writer then concludes from this open profession of the Communists at the very opening of their civil rule: "We have summarized the contents of the official pamphlet of Bukharin, because it is the program of the religious policy of Bolshevism, a policy impregnated with hatred of Christianity. The Church is allowed to survive externally, but the Government will use all its influence, all its force against her. The clergy may continue to exist, on

condition that they die of slow starvation and have no part in social institutions. The new generations will grow up in ignorance of God and, worse, in hatred of God. Holy Russia will be transformed into Atheistic Russia. The freedom of Communism, the so-called spiritual emancipation of Russia, cannot be established except by the violent suffocation of the spiritual forces of Russia. Bolshevism is a revolution not so much against human rulers as against the Divine Ruler, God. Its leaders do not conceal their purpose to banish the King of Heaven from our planet. A godless civilization is the final aim of Bolshevism."

"The Church, the soul of the Russian nation," says Professor Kuznetsov, "is invested with fewer rights in Russia than a cyclists' club. She is no longer a juridical person. She is forbidden to possess property, to receive donations, to inherit, and to plead in the courts. She is doomed to civil death and even to a physical one. . . . The clergy is condemned to starvation. . . . The decree closes to the Church even the doors to men's souls by her expulsion from the schools. By the laicisation of vital statistics she is excluded from the sanctuary of the family. The decree seeks to shatter the sacrament of marriage, for notaries are authorized to grant divorce by the mutual consent of the two parties."

These are the principles; here is the Bolshevik practice:

"The list of martyrs of the Russian Church opens with the name of Vladimir, Metropolitan of Kiev, slain in his residence in 1918. With him, in the same year, fourteen archbishops and bishops were put to death by the mob or by the Red Guard composed mostly of Chinese and Lettish soldiers. The tortures inflicted upon these victims of hatred of Christ recall the ferocity of the pagan executioners. Hermogen, Bishop of Tobolsk, was drowned in the river Tubol. Through a hole in the ice of the frozen stream, he was several times lowered into the chilling water, and after some minutes taken up again and revived with cordials. His martyrdom lasted two hours. Andronic, Archbishop of Penn, was taken out in the streets, walking, after his torturers had put out his eyes and run his face through with knives. The body of Gregory, Archbishop of Ekaterinburg, was literally cut to pieces by bloodthirsty Chinese; the bleeding fragments of his flesh were trampled under foot and mingled with mud. In the Kanbun territory, forty-three priests have been massacred. The soldiers of the Soviets rejoice in shooting the half-fed priests who precede or follow the procession of the faithful; this has occurred in Qula and Petrograd. The martyrdom of the priests bears the stamp of the cold-blooded cruelty of Asiatics. Father Rasputin (not to be confused with the notorious monk of the same name) was killed, and his dismembered corpse given to starving dogs. The soldiers of the *Soviety* cut off the nose and ears of Father Dmitrievskii, made him kneel down, bound together with a rope around his knees, and beheaded him. They tore the throat of the pastor of the village Plastonosvakiia with iron tools. Father Valinovsky was flogged to death. Father Potulovsky and three fellow priests, in the district of Kherson, were crucified. Father Nikitzky was forced to repeat the words of Communism, and then to open his mouth and receive a bullet that shattered his jaws. And so on, down the list. By the end of 1921, according to the Metropolitan Eulogius, 28 bishops and 1,200 priests had been murdered. . . .

"The episodes of the satanic hatred of Russian Bolshevism for the Russian Orthodox clergy cannot be explained as mere political animosity, or as due to the recollection of the old alliance of the Russian Church with czarism. Something worse lies at the bottom of the Bolshevik persecution. The vials of wrath poured out by Bolshevism upon the Russian Church are filled with an implacable hatred of Christianity. The speeches delivered by Bolshevik leaders reek with spite for the Redeemer of mankind. Bolshevik papers teem with vicious cartoons against Christian faith. Not only the Russian clergy, but Christ Himself has become the laughingstock of the Bolshevik press."

Through several Catholic priests have been imprisoned and others

put to death, the vast majority of the martyred priests and bishops were of the Orthodox faith. We have no doubt that they were real martyrs of Christ. The writer whom we have quoted still has faith in Christian Russia. "Under the lash of Bolshevism, the Russian Church is purifying itself, shaking off the dross of the Byzantine Schism." The Orthodox churches have been national churches; hitherto leaning heavily on the State. In Russia at least, that national union of the Civil with the Ecclesiastical has been rudely shattered.

And our writer predicts:

"They (the Bolsheviks) will be swept away by genuine Russians. . . . Then the Russian Church, purified of her sins by streams of blood will turn her gaze toward Rome, will understand that selfish nationalism, like that of Byzantium, drains the energies of the Christian soul; that the Church of Christ is one, a visible body with a visible head, the harmony of all the aspirations, ideals and varied tongues of souls that believe in Our Lord Jesus Christ, shepherded by the successors of Simon Peter, to whom it was said: "Feed My lambs. Feed My sheep."

### DISTRIBUTION OF SCHOOL GRANTS

When appeal is made to prejudice the object is to obscure the judgment and arouse passion. But the Special Committee's Report on the Distribution of School Grants is the result of dispassionate study by intelligent men; and it is astonishing how thoroughly they have muddled simple facts. That is if the Farmers' Sun is accurate in its reproduction of that Report. We have not been able, as yet, to procure an authentic copy.

The Sun says:

The report, which is given here in full, states that in 1863 legislation was enacted that guaranteed that all grants, either municipal or Provincial, for Elementary Education, should be equally divided between the Public and Separate School System of the Province upon the basis of average attendance. Years passed away and the Government of this Province recognized the fact that awarding Legislative grants upon the basis of average attendance did not tend to create efficiency in the Elementary Schools of this Province. Trustees would not offer sufficient salaries to induce the brightest minds to enter or remain in the teaching profession and so the Government of that day, recognizing that intelligent citizenship was the most valuable asset of the State and that the way to secure it was the building up of a properly qualified and efficient system of Elementary schools, decided to change the method by which they had been dividing the Legislative grants to schools and award them according to the earning capacity of each school, and that earning capacity was to be largely determined by the salaries paid and the qualifications of the teacher employed.

That system prevailed until the year of 1906, and appropriations that were made by the Legislature for grants to schools and were not fully earned by the Public and Separate schools under these Regulations, the amount unearned reverted to the Consolidated Revenue Fund of this Province. The Public School System responded to the encouragement held out by the Government by these regulations as is evidenced by the salaries paid in the Public schools and the greater percentage of qualified teachers employed. The Separate School System did not respond in the same degree to the encouragement held out by the Regulations, with the result that the Separate school authorities then urged upon the Government that they be paid their full share of the appropriations, whether they earned them under the regulations or not, and in 1917 the practice was changed, allowing any unabsorbed appropriations to be again divided, giving a pro-rata increase to each school according to their earning capacity under the regulations and it was since then that the great disparity in grants came into existence.

Now if this is the Report of the Special Committee, or a fair resumé thereof, it is egregiously wrong in almost every particular.

It is true that the Separate Schools Act of 1863 requires that the apportionment of all grants as between Public and Separate schools should be on the basis of average attendance. But the grants thus apportioned were, both before and after 1906, distributed to individual schools, Separate as well as Public, on precisely the same basis.

This is how it was done. The authorities in the Department of Education, having all the necessary information at hand, first apportioned the total amount of the legislative grant to rural

schools between the rural Public schools and rural Separate schools on the basis of attendance for the preceding year. In 1921 the total grant was \$1,565,164. On the basis of attendance it was thus divided:

Rural Public Schools... \$1,488,207  
Rural Separate Schools... 126,957

The amount allotted to Public schools was distributed, every cent, to the rural Public schools.

The amount allotted to Separate schools was likewise distributed, on precisely the same basis, to the rural Separate schools.

That is the way it was done from 1867 until 1907. The change made in 1906 (it went into effect only in 1907) was a departure from the unbroken custom of the preceding forty years. That change consisted in withholding from the rural Separate schools part of the sum originally apportioned to them, as required by the Act of '08, on the plea that it was not "earned."

The Committee's Report states that "95% of the total legislative grants are based upon salaries and qualifications of teachers." But the same figures show that over 90% of the total legislative grants are based on salaries alone without any other consideration whatever—except that the assessment of the section modified to some extent the salary grant.

Many rural Separate schools, especially in the eastern bilingual districts where Sisters were employed, did not pay such salaries as entitled them to anything but an insignificant share in the legislative grants. This left a balance which according to the provisions of *The Department of Education Act* had to be redistributed. Thus some rural Separate schools got disproportionately large grants at the expense of other rural Separate schools.

"In 1917," we are told, "the practice was changed . . . and it was since then that the great disparity in grants came into existence."

The invariable practice from 1867 to 1907 and from 1917 to 1922 was to distribute to the rural Separate schools the amount to which they were entitled under the Act of '63 which became at Confederation part and parcel of the Constitution of Canada. The departure from that constitutional provision lasted only from 1907 to 1917. The disparity in the grants as between some rural Separate schools and neighboring Public schools is due to the fact that other Separate schools got very small grants. Not one cent of the allotment to Public schools is diverted to Separate schools. Nor does the apportionment in the first place of the total grant between rural Public and rural Separate schools hinder in the slightest degree the encouragement, on any basis desired, of better conditions in rural Public schools. There may be need for readjustment; but an initial misconception and consequent misrepresentation of the facts of the case is a poor way to find out in what such readjustment should consist.

The tone of the Report is excellent; it is a pity that men of such evident good will did not get the facts straight to start with.

### TO RE-WRITE THE BIBLE!

A new foundation was organized last week in J. P. Morgan's library at a meeting of "clergy, scholars and laity." It will be known as "The Tyson Lectureship Foundation Inc.," and its work will be "to re-write the Bible in the light of the twentieth century." It is gravely announced that "present-day scientific, ethical and philosophical theories" will be employed in bringing the Bible up to date. The new organization issued a statement in which it declared that the conception of the Bible as a single inerrant volume is "an unfortunate inheritance from mediaeval Europe." That ought to settle it. The idea of being tied down to anything "mediaeval" is utterly repugnant to the "modern mind."

The statement adds: "The old order has passed away and with it much of the traditional theology." What "old order?" The new Bible writers do not say. Presumably in an era of airplanes, radio, and scientific warfare Isaiahs and St. John must be revised by "clergy, scholars and laity" or Divine revelation will be hopelessly out-dated and outdistanced.

The Foundation was incorporated, the statement further declares, "to

getting knocked down. They insult them. The victim of his own bad temper forgets the days when he used to tell his wife she was the nicest girl in the world; and when he bragged of how happy he could make her if she would only show so much wisdom as to put herself under his care for the rest of her life. And he told her the old story so often that she believed him; and no doubt he thought he was about the finest fellow in the world; which was just about what he thought himself.

And now, though she fights hard against it, the idea is daily borne in upon her mind that she made a mistake, and that he is not such a fine fellow after all. And it would be better for that man not to know where his next meal was coming from than to have made the wife he married change her mind about him like that. It would be better for him to suffer slow and lingering and fatal disease than to cool in his wife's heart that thing that is so precious that he could not buy it with the fortunes of a dozen millionaires—the love of a good woman. But men are not the only offenders. Women sometimes do their share to make a little bit of huds out of what ought to be an earthly sanctuary. Women sometimes make a man feel that the factory or the mine or the shop or the wharf is a happier place than the home. And they do that through a nervousness that is out of all proportion to its cause. Men also may be made to feel that the nice girl they married has not turned out to be as sweet and as gentle and as ladylike as they expected.

Well, clashes come, and sometimes they leave a mark behind and are hard to forget. Both husband and wife have their worries and annoyances and it is not in human nature to completely understand or fully realize the causes of annoyance and pain to others. Where is the remedy to be found? Surely in a more complete recognition of the spiritual side of the family and the sanctity of family life. Where can that be attained better than in a family where religion is not a matter merely for Sunday but one for daily practice. The custom of family prayers would do more to make family life smooth and happy than any other thing short of daily reception of the Sacraments.

NOTES AND COMMENTS  
THE WONDERFUL recuperative power which has always characterized the French people is exhibited once more in the progress of rehabilitation after the Great War, notwithstanding the failure of German reparation. Up to the present, it is announced that of 28,000 factories destroyed all but 2,900 have now been re-constituted, and that so far as this class of structure is concerned complete reconstruction will, it is confidently expected, be effected within the present year.

### PEACE IN THE HOME

By THE OBSERVER

The Church asks her children to say the Rosary together in the family circle during Lent. Indeed this is a practice that ought not to be confined to Lent. But it would be a great thing if no Catholic family would neglect it for even the few weeks of the Lenten season. There is at the present time a considerable weakening of the traditional family life; and that inevitably involves a slighter regard for the authority of parents and a greater increase of individual selfishness in the members of the family. No better means could be thought of to restore the family life to what it used to be, and ought to be, than the adoption of the good old custom of family prayers. In how many homes is life made miserable by quarrels, and by bad-tempered clashes between husband and wife. Pity the children who are made to witness such quarrels; and are thus scandalized by the very persons who are especially entrusted by God with the duty of edifying their children. Pity the wife snarled at by a bad-tempered husband. Pity the husband nagged and scolded by a nervous and irritable wife.

A man keeps his temper all day long; though he meets with irritating incidents during his day's work. He keeps his temper and his face; he laughs; he looks pleasant. He is patient with stupid workmen; with unreasonable employers; with ill-tempered customers; with people who are unjust and unfair. Then he goes home and unloads the whole of his saved-up wrath on a poor woman who all day long has had troubles and worries of her own. The moment he crosses his door-sill, anything or nothing is enough to set him off. He cannot find his tobacco; or his supper is ten minutes late; or the children are making a noise at their play. His hat is not where he put it, or his pipe; anything will serve as an excuse. Off he goes. What did he marry a woman for; if she cannot do this and do that, and the other thing? If she cannot have every last detail perfect for his home-coming he is going to know why.

Let the children get out of the house and go where he cannot hear their laughter and their play. Pity the children who are not allowed to play in their own home; whose home life is forever associated in their minds with silence and the fear of an unnecessary scolding, based not on principle but only on nerves. So he blows off his wrath. His poor wife has to take the place of all the people who annoyed him all day long; she is the scapegoat. She has to take the results of annoyances she did not cause and would have saved him from if she could.

His children are forced to think that home is a pleasanter place when their father is not there; and if it is bad for a man to be a failure at his work, it is worse for him to be unwelcome to them in the home. Bad-tempered men say things to their wives that they could not say to other men without

getting knocked down. They insult them. The victim of his own bad temper forgets the days when he used to tell his wife she was the nicest girl in the world; and when he bragged of how happy he could make her if she would only show so much wisdom as to put herself under his care for the rest of her life. And he told her the old story so often that she believed him; and no doubt he thought he was about the finest fellow in the world; which was just about what he thought himself.

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THERE ARE, however, still some 188,000 houses to be repaired or rebuilt, and for this purpose the vast sum of 11,000,000,000 francs will have to be spent before the close of 1923. The work of reconstruction goes steadily on, and many English laborers in addition to the French are employed. North-Eastern France is under these conditions described as a veritable hive of industry, and complete restoration of the war-devastated area may be said to be within measurable distance.

THE INSTITUTE of Catholic Studies which the Archbishop of Glasgow has inaugurated in his episcopal city is considered as likely to develop into a Catholic university. In its beginnings it is described as in many ways similar to the newly-founded Catholic University of Milan, which is being carefully fostered by the former Archbishop of that city, his present Holiness, Pope Pius XI.

THE OBJECT of the new Institute which Archbishop Mackintosh out of his well-known zeal for learning has lost no time in launching upon its career, is to promote the religious, moral and civil higher education of Glasgow Catholics. It is easy to see that with the brilliant array of scholarship, both ecclesiastical and lay, comprised in the Council nominated by the Archbishop, there is available at once in embryo the teaching staff of a university. And with a Catholic population of over twenty-five per

cent of the whole city, the transition from an institute to a university should not present any extraordinary difficulties.

THE CURRICULUM of the new institute covers the whole range of Catholic doctrine, philosophy and history. There will be courses in art, literature, and music, and as the Institute is empowered to grant diplomas to successful students it seems merely a matter of time and proficiency until it is raised to university rank with power to confer academic degrees. The training of Catholic doctors and nurses, lawyers and teachers, so much in need in Scotland at the present stage, is the immediate object of the Institute, while a course on Sociology, on sound Catholic principles will make a strong appeal to those interested in the labor movement. In estimating the future of this movement it should be borne in mind that from the mere handful of Catholics in Glasgow less than a century ago that city now boasts the largest Catholic population in the British Islands.

THE DEARTH of candidates for the ministry of which every Protestant denomination in Canada complains, is not, apparently, peculiar to this country. In England it seems to have reached the crucial stage, especially in the Church of England, and high dignitaries of the Establishment are much exercised as to the outcome. This is of course an eventuality that might overtake any communion, and there should be, and is, no disposition on the part of Catholics to moralize ill-naturedly upon the present occasion. Its cause, however, as put forward by Anglicans themselves are not without instruction.

ACCORDING to a Vicar who has written an article on the falling-off of candidates, the Anglican ministry is in a parlous condition. Compared with pre-War figures, this writer says that while in 1911, 640 men were admitted to deacon's orders, the number for 1920 was but 126—a falling-off of over 75 per cent. "The difficulty of finding suitable men for the ministry," he says, "is not confined to the Established Church, as our Free brethren are in the same boat." "The Roman Catholic Church," on the other hand," he declares, "has more applicants for the priesthood than it can successfully cope with, its one and only difficulty being a financial one."

WHAT IS WRONG with the Church of England, according to this Vicar, is that it not only has its serious internal difficulties, but, as a church, has no mind of its own. It has no inherent power of dealing with the divergent doctrinal differences which threaten, indeed, ere many years have passed, to split it in twain. Not only is there a large party in the Church which disowns the very name Protestant, and looks with longing eyes upon "the doctrinal unity of Rome," but there is a still larger party apparently bent upon making common cause with rationalism and stripping their Church of every vestige of dogmatic belief. Even the Bishops take sides upon questions which a generation or two ago were held as vital to Christian integrity.

SUMMING UP, the same writer pointedly asks: "For what does the Church of England stand? The Bishop of Durham's answer will be at variance with that of the Bishop of Zanzibar and the 'Anglo-Catholics.' The Principal of Ripon Hall will not only give a different answer to the two bishops named, but also to Kensit and his followers, while Kensit's answer will be more strongly opposed to the Bishop of Zanzibar than to the Principal of Ripon Hall." With so divided a front, and so halting a testimony, the outsider will answer, it would be a miracle if conditions as regards clerical candidates were other than they are.

### START CHILDREN'S LITTLE THEATER

Washington, D. C., May 5.—A distinctive Catholic "Children's Little Theater" was instituted in Washington last Saturday and Sunday with performances at the National Catholic Service School for Women and promises hereafter to have a permanent place in the life of Washington Catholics. The "Little Theater" is a result of a series of lectures held under the auspices of the Kilmer Circle, in

which, among other things, was discussed the evil condition of the stage today and the difficulty which Catholic parents have in selecting plays and screen offerings suitable for their children.

Three plays were given at the performances. "The Little Princess," "The Twilight Saint" and "Behind the Scenes." All the participants were pupils of the Sacred Heart Academy coached by Sister Aileen.

THE WELDING OF CHRISTENDOM

By Canon William Barry, D. D. Catholic Times, April 21

Two pictures printed side by side last week in the Times strikingly illustrate the conflict between Bolshevism tyranny and Christian freedom which now holds all eyes

observing. In one we see the young Catholic priest who has been condemned to eight years' penal servitude for teaching children their catechism, and with him a venerable ecclesiastic accused of the same offence.

We could not wish for nobler champions than these Martyrs, who in the twentieth century renew the glorious examples left to us from the very beginning, as the cause for which they suffer is the same.

OUR ENEMIES

And if our Martyrs were perfect in all the beauty of holiness, what shall we say of the Bolsheviks who condemned them to prison and execution? They too were perfect in their kind.

THE GREAT WORLD DRAMA Let us survey the stage, the actors, and the scene at which this supernatural drama has arrived.

than united experience. And thus, for lack of vision, they have suffered defeat from the Bolshevik Diabolonian, who know precisely what their own programme demands.

Victorious over military reaction, laughing at the bourgeois statesmen of the West, whom they delude with empty proposals, the Russian atheists take up in earnest their primary task, which is to destroy religion, root and branch.

THE BOLSHEVIST ANTICHRIST This is what is coming to pass in our day. Half-vision, in or out of the Church, mere Modernism, or Indiscretions of Liberalism, can afford no satisfaction to the individual or invent a remedy for social disorder, because they fail to measure the task of reform; neither have they grasped the secret of reality.

BUT IS 'MANSOUL' AWAKE? But is 'Mansoul' awake? Does Christendom realize the decisive new marshalling of our forces required by this appearance on the historic stage of absolute militant atheism, armed with power?

inflame their hearts with a courage as of crusaders. Nevertheless, Mansoul is waking up; Christendom has canonized our latest martyrs, and they are with God, interceding for us their humble brethren whose trial lies in the future.

THE TEACHER SAINT

By Fr. John H. Paton, O.S.A., Superior, St. John Baptist De La Salle Patron of Catholic Schools, Father of Modern Pedagogy, Founder of Normal Schools.

During the different periods in the history of education, God has raised up heroic men and women to meet the requirements of the moment. Be it Bede in Britain, Alouin at the court of Charlemagne, Albertus Magnus and Thomas Aquinas in the universities, Ignatius Loyola to combat the errors of the so-called Reformation, or Saint John Baptist De La Salle in the seventeenth century, all proved true to their task and left the world a better in civilization and culture.

Saint De La Salle was born in Rheims, France, in 1611. As is the case with the chosen leaders of Christ's Church, he evidenced very early in his career his spiritual nature and intense interest in the intellectual and moral uplift of his country, at that time a prey to

the brilliant court of Louis XIV. At the age of eleven he received the clerical tonsure, and at sixteen was named Canon of the Cathedral of his native city. At nineteen he finished his course in philosophy at the university, graduating with honors. His theological studies were pursued and finished without difficulty and interruptions at the famous seminary of St. Sulpice, Paris.

His call from God was made certain when he was entrusted with the care of a Sisterhood founded by his spiritual director, Canon Roland, for the education of young girls. Faithfully and assiduously he discharged this duty until he had secured the Institute its letters patent from the King. He then gave the direction of the new Society over to the Sisters and turned all his energies towards the boys of the city. His heroic self-sacrifice attracted many generous-souled young men, and they labored and succeeded despite adversities and opposition.

The time is at hand when this great Teacher-Saint will be appreciated by fair-minded educators as one of the powers in modern education. They will recognize him as the inventor of the simultaneous system, the first to establish Normal schools, and to make the mother tongue of prime importance.

Though his efforts were not limited to primary education, with all its various components, yet we always associate him with it. He completely revolutionized the old-fashioned methods of education and introduced practically the simultaneous method, according to which children of the same capacity follow the same lessons under the same master. St. Peter Fourier (1565-1640), perhaps, was the first to state clearly the simultaneous method.

prayer, meditation, and spiritual reading cultivated a sincere piety, which heightened the lustre of their learning, and made the arduous work of the class-room a labor of love. Fortunately for the teaching profession, he has left us his knowledge of pedagogy in his admirable and epoch-making treatise, "The Management of the Christian Schools," a book which solves the perplexing problems for the teacher whether in the college, academy, or elementary school. This precious handbook gives clear, concise, and practical rules for securing discipline and imparting instruction. The rules given bespeak an abundance of practical good sense, and reveal an intimate knowledge of boy nature. The value of the priceless manual has been aptly stated by Matthew Arnold: "Later works on the subject have little improved the precepts, while they entirely lack the action."

Prior to the time of Saint De La Salle, the work of the teacher lacked the exclusiveness necessary to dignify it. Those engaged in teaching were required to do work foreign to their calling. Such outside services were distracting, and left little or no time for the preparation of lessons and planning ways and means for the improvement of discipline and methodical advancement. He was convinced that the teacher must give his entire and undivided attention to the child. Therefore, he impressed upon his disciples the conviction that teaching is not a career or instrument of fortune, but that it is the most elevated expression of sacrifice and devotedness; that "Christian Education is an apostolic function because it was the office of the Apostles whom Jesus Christ appointed to be masters, teachers, and saviours of men."

Further, he destroyed the State barriers of exclusiveness which limited the teachers to teach only certain subjects, much to the detriment of the pupils. As a means of still furthering his work, he made the mother tongue the basis of all instruction. In this he was a pioneer of great courage. It required a man of great and strong character, fearless of opposition, and fully assured of the great connectiveness of his principles to destroy the old-fashioned method of language instruction. By this he freed the child from the thralldom of learning a foreign tongue preparatory to his own language, supplied to the grown man means of self-culture previously unrealized, and prepared the way for the study and appreciation of national literature.

Modern educators evidently do not realize what they owe to the genius of Saint De La Salle, for they are very partial in extending to him the merit of his achievements. Histories of pedagogy devote much space to such modern educators as Pestalozzi, Lancaster, and Barnard, and yet De La Salle preceded them by a century, and anticipated and made practical many of the ideas which are supposed to be distinctly original with them.

The time is at hand when this great Teacher-Saint will be appreciated by fair-minded educators as one of the powers in modern education. They will recognize him as the inventor of the simultaneous system, the first to establish Normal schools, and to make the mother tongue of prime importance. Boone, in his "Education in the United States," recognizes him as a man of progressive modern thought, who introduced besides Normal schools, polytechnic institutes and reformatories. No one ever exercised in pedagogy an influence equal to his, and he has left a living monument in which are embodied all the principles by which he revolutionized methods in education.

As a French Minister of Education said a few years ago: "The illustrious Founder of the Brothers of the Christian Schools was the pioneer of popular education, not only in France, but in the whole world. At a single casting, he brought forth from the mould schools of every kind for the masses."

TRIBUTE TO GENIUS

ABBE BREMOND CHOSEN FOR SEAT IN ACADEMY

It was not in obedience to a tradition or to a desire to replace one ecclesiastic by another that the French Academy has elected Abbe Henry Bremond to the seat left vacant by the death of Mgr. Duchesne. A layman could have been elected just as well, such as the historian Camille Jullian, for instance, who was Abbe Bremond's rival for the election. A few years ago Mgr. Berdrillart was elected to succeed a layman, Count Albert de Mun.

But in admitting to the ranks of the Forty Immortals the Abbe Bremond, the Academy desired to render the highest literary homage to a writer whom it had already honored with its highest recompense. Abbe Bremond is considered to be the most powerful literary critic of our time. It has been said of him that "he is the one who most closely resembles Sainte-Beuve. He has the intuition which leads him to discover a man through his book and the mastery of words which reveals intentions, and points out the most minute literary beauties in a work together with the thought which it contains, exposed or masked."

A native of Provence, Abbe Bremond is now fifty-eight years of age. He was ordained in 1892 and has been professor of literature in various religious establishments in Paris as well as a collaborator of various reviews, such as "Les Etudes," "Les Annales de Philosophie Chretienne," "Le Correspondant" and "La Revue des Deux-Mondes."

Among the numerous works which he has published are "L'iniquite de l'Enfant et de L'adulte," "Le Bienheureux Thomas More," "Newman," "La Providence Mystique," "Apologie pour Fenelon." Three of his works have been crowned by the French Academy. But his principal work, the one which obtained the highest academic award in 1917, the grand Broquette-Gonin prize of 10,000 francs, is the "Histoire Litteraire du Sentiment Religieux en France depuis la fin des Guerres de Religion." This is a work of unprecedented scope. The study of religious sentiment to the Seventeenth century alone fills four volumes. When the entire work is completed it will fill about ten volumes. It is the most minute and the most profound of any of the great works undertaken in this field. Although its length as well as the subject chosen would seem to limit the reading of this work to a very small and select public, it has obtained an unheard of success which has now been confirmed by the vote of the most illustrious company of literary men.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE DOLLAR CLUB

Last year saw the inauguration of our Dollar Club. In founding it we have established our most important organization for the collection of funds by direct appeal from our office. We try to reach every Catholic in Canada and tell directly to him he is vitally interested in the future welfare of our Catholic missions and their works. We let everyone know that in the far off and pioneer posts there are priests working daily for the extension and defence of God's kingdom here in Canada. We point out the difficulties they have to overcome through the distances they are often compelled to travel in reaching their Catholic flocks, through the poverty and frequently the indifference of new peoples whose whole attention is absorbed by the difficulty of providing the absolute necessities of life. Coming, as many of the newcomers do, from conditions far different to our own, they are unable to make provision, and in truth, are frequently untrained to make provision for the welfare of religion. Under these circumstances the lot of the missionary is one of constant hardship. To fight the battle alone is to run almost certain risk of failure. Poverty and practical indifference soon open the door to the proselytizer, who with smooth tongue and ample purse begins his deadly work against the unsharable faith of such Catholics.

In previous years money was lavishly spent by our people and the administrators of Extension seized the passing opportunity to collect donations for chapels and the general work of Extension. That foresight proved its great value last year when we had to provide financial aid for ecclesiastical education. But it was equally evident that our appeals could not cease without disaster to the missions. We decided, therefore, to ask for less and broaden our appeal with the determination of reaching every Catholic. We began with our old and tried friends, the subscribers to the Catholic Register. "Contribute yourself and send us the names of your Catholic friends. We are in absolute need of help from everyone," we said to them. And with that our Dollar Club began. The campaign opened last May and we joined our prayers with those of the Catholic people that the Mother of God, the foe of all heresy, would send us aid that our labor for the extension of the Christian faith might bear fruit. We were not disappointed.

What is the Dollar Club? It is an association of Catholics who every year contribute at least One Dollar to the Extension Society for the missionaries. Every Catholic should be a member. We have thousands who do not read our appeals through the Catholic Register, the CATHOLIC RECORD and the Canadian Freeman. One glance at our pages showing the returns will prove this conclusively. But that sort of Catholicity will never save nor strengthen the Church. We need, and need badly, the practical cooperation of all Catholics. What a great encouragement it would be for our missionaries to know that every Catholic to a man was doing all he could to sustain and help them in the field! We realize this fully, and that is why we make our appeal direct and personal. We try to reach every Catholic who is capable of doing something for the missions. It is impossible, on the other hand, to neglect our missions without heaping up for ourselves difficulties that in time we can scarcely hope to overcome. The people of Canada must become

accustomed to the work of the Church. This means that our priests and missionaries must go everywhere. Christ commanded them to "Go." He did not say to them, "wait until you are asked." He did not leave to them to pick and choose either. Every creature on earth has a right to hear His Divine Gospel. The Church was commanded, therefore, to provide the preachers and the missionaries. The Lord promised to do His part, we were commanded to do ours. "But they going forth preached everywhere; the Lord working withal, and confirming the Word with signs that followed." This is St. Mark's picture of the early Church in action. How does our present attitude towards the Gospel compare with it? Are we simply hearers of the Word only or are we doers?

This year with the return of the month of May we appeal again to a large body of Catholics to join heartily in our missionary programme. The assistance we get last year from so many who never before took any practical interest in our appeals, was valuable beyond words. By the help we got we actually saved some very important missionary works from destruction. What wonderful encouragement it was to read the letters that poured in daily to our desk to tell us that sacrifices would be made that the work of the Church might go on without interruption! Our letter to you this year tells the story in figures. Examine them carefully. Do not throw our communication away or pigeonhole it for all time. It is the voice of the missionary speaking to you in Christ's name to do your share for the extension of God's Kingdom among men. Since you cannot go yourself, help the men who have gone with a sublime faith in God and a supreme confidence in your practical cooperation with their efforts.

And finally, we have added to our appeal an important feature. In each envelope we are enclosing a little card. Read what is on the back of it. Put it in your prayer book and let it be a daily or at least a weekly reminder that we have great missionary works awaiting our attention. We cannot neglect them for the sake of the great cause they serve, we cannot ignore them either, for our own sake and the sake of our children. Send in your name and contribution and be inscribed on our missionary roll. Last year thousands joined, let us double that number in 1928. And above all, do not forget our request for the assistance of your holy prayers. No work of God endures or advances far without the help of prayer. Pray the Lord of the harvest who has placed us in the midst of such vast fields that our work may be blessed and with that blessing be the fruitful source of salvation to many.

Donations may be addressed to: REV. T. O'DONNELL, President Catholic Church Extension Society, 67 Bond St., Toronto. Contributions through this office should be addressed: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

WEEKLY CALENDAR

Sunday, May 13.—St. John the Silent, who after the death of his parents, built a monastery and entered it with a view to making salvation his only pursuit. He was made a Bishop, but abdicated his episcopal charge to assume a position of great humility in the monastery of St. Sabas. He did not reveal his identity until forced to do so several years later.

Monday, May 14.—St. Pachomius, converted to Christianity through kindness, established a religious order at Tabenna and trained vast multitudes in detachment from creatures and selves. He died in 348.

Tuesday, May 15.—St. Peter, Martyr, who was put to death during the persecution of Dacian in Asia Minor. He was first bound to a wheel and his bones broken, but when it was seen this availed nothing against his faith, he was beheaded.

Wednesday, May 16.—St. John Nepomucen, chaplain of the wife of the Emperor Wenceslaus, who vainly tried to extort her confession from him. Finally Wenceslaus had him bound and thrown in a river. A heavenly light disclosed the body and he was buried with fitting honors. Three hundred and thirty years after death the tomb was opened and the tongue of the saint was found to be still incorrupt.

GATHERING THE "CRUMBS"

I ask not, Lord, to do great things for Thee, A little child I fain would always be; Grant that mine be the part to gather all The little crumbs that round my pathway fall, The tiny crumbs of thought and word and deed, With none but Thee, my Lord, to ever heed.

Like playing hide and seek in childish glee, Let me be ever seeking after Thee; And may I find Thy sweet Face, Jesus dear, In whatsoever garb Thou shalt appear, Keeping in mind Thy words, where'er I be, "As thou didst to My least, thou didst to Me."

MARY L. McLELLAN

BURSES

FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS

These burses will be complete at \$5,000 each, and will provide a perpetual scholarship for boys wishing to study for the missionary priesthood and go evangelize China. Donors to these burses will be remembered by these future priests during their whole sacerdotal ministry.

REV. J. M. FRASER, M. A., F. C. S. China Mission College, Almonte, Ontario

QUEEN OF APOSTLES BURSE

Previously acknowledged \$2,769 88 In thanksgiving, Nfld. .... 1 00

ST. ANTHONY'S BURSE

Previously acknowledged \$1,479 95 For favor received, New Victoria .. 2 00 In thanksgiving, Nfld. .... 1 00 M. G. Killen, Minto, N.B. 1 00

IMMACULATE CONCEPTION BURSE

Previously acknowledged \$2,787 98 A. R. McD., St. Peter's Lake, .. 1 00 In thanksgiving, Nfld. .... 1 00

COMFORTER OF THE AFFLICTED BURSE

Previously acknowledged \$404 00 In thanksgiving, Nfld. .... 1 00

ST. JOSEPH, PATRON OF CHINA BURSE

Previously acknowledged \$2,958 20 M. C. D., Antigonish, .. 2 00 In thanksgiving, Nfld. .... 1 00

BLESSED SACRAMENT BURSE

Previously acknowledged \$449 05 Friend, St. John, .. 8 00 In thanksgiving, Nfld. .... 1 00

ST. FRANCIS XAVIER BURSE

Previously acknowledged \$872 30 In thanksgiving, Nfld. .... 1 00

HOLY NAME OF JESUS BURSE

Previously acknowledged \$392 00 In thanksgiving, Nfld. .... 1 00

HOLY SOULS BURSE

Previously acknowledged \$1,622 39 In thanksgiving, Nfld. .... 1 00

LITTLE FLOWER BURSE

Previously acknowledged \$264 04 In honor of Little Flower, Toronto, .. 25 00 Billie's thanksgiving, .. 1 00 In thanksgiving, Nfld. .... 1 00

SACRED HEART LEAGUE BURSE

Previously acknowledged \$2,766 45 Friend, Dublin, .. 1 00 Miss M. McLean, Washabuck Centre, .. 1 00 L. W. K., Walkerton, .. 5 00 In thanksgiving, Nfld. .... 2 00

Keep Incoming Funds Working Heavy payments by way of interest are now being received by holders of Victory bonds throughout Canada. In addition, there are other dividend and interest payments, making in all disbursements of around \$50,000,000 during the first part of May. It is vitally important to keep these funds constantly at work. Our May List comprises a wide selection of bonds of Dominion and Provincial governments, of cities, towns and other municipalities together with choice corporation securities. Investments may be selected from \$100 upwards. The yields range from 5% to Over 7% Copy of the May Investment List on request. A. EAMES & CO. 300 BAY ST. TORONTO VICTORIA, B.C. CHICAGO, ILL. Members Toronto and Montreal Stock Exchanges

FIVE MINUTE SERMON

THE REV. F. P. HICKEY, O. S. B.

PENTECOST

THE CHURCH OF CHRIST

The wonderful works of God. (Acts II.14) Wonderful are all the works of the great Creator; but on this day of Pentecost, the Holy Spirit in descending on the Apostles...

How much more should we, looking back through the vista of nineteen hundred years, be amazed and proclaim the wonderful works of God. We can behold the growth and development of the Church from its cradle in the upper chamber in Jerusalem...

And the chief figure on that first day of Pentecost, Peter the fisherman, illiterate and unlearned, was one of God's wonderful works. For it was he, filled with the Holy Spirit, who declared that there was no other name but that of Jesus Christ whereby we can be saved...

And again, beholding in spirit that multitude that gathered round St. Peter that day at Pentecost, we recognize "the wonderful works of God." Gathered from all parts, did it not typify the millions of millions that would through succeeding ages listen to and obey "his successors? Lands and continents, even unknown then, and for centuries after, would submit to the yoke and accept the doctrines of that Church, born of the Holy Spirit...

This day the Festival of Pentecost is celebrated throughout the whole world. It is the special festival of the Propagation of the Faith, and our hearts overflow with gratitude as we recall how the multitude has spread from Jerusalem to China and Japan, to the southern hemisphere and to the continents across the Atlantic...

Are we simply onlookers this day? Have we no part, no vital part, in this great Festival? Yes, indeed, we have. For what is this Church that today we are glorifying? The home of the souls of men! And the infinite loving work of the Holy Spirit is their sanctification and salvation. And are we not the children of this Church? The faith that is in us, and the hope of eternal reward, and the love that inflames our hearts are the work of the Holy Spirit. A soul in grace is His divine work...

THE PENTECOSTAL OCTAVE

The miracle of the Resurrection of Our Lord together with that of the descent of the Holy Ghost upon the Apostles in the midst of a great wind and in the form of parted tongues of fire changed the face of the world. To the former, the Apostles pointed as the central Master. From the latter they derived the inspiration, the light and the strength to preach to the world that revealed truth of which Christ had made them the guardians and interpreters for all time...

The "mighty wind" that came from heaven on the first Pentecost swept from the minds and hearts of the Apostles the lingering clouds of human weakness and the mists of doubt. It cleared their vision and opened up to them the unclouded heavens of the loving designs of God in the work entrusted to their hands. In that vision they saw the full scope and meaning of their Great Charter written by the Holy Spirit, unerring finger of the right hand of the Father...

In the souls of the Faithful as well as in the Church of God, Pentecost has its unending octave. Its wonders there are daily renewed. Not with audible sound, nor in visible form does the rushing wind stir, nor the fires burn. But the Holy Ghost, Spirit of Truth, ever guides the Church. That Spirit still moves over the waters. He guards that Church from error and through it speaks the same Pentecostal message to the world. In the souls of the Faithful, His power still enkindles the virtues of faith and charity. To all who seek Him He gives with generous hand His sevenfold gifts. As on Pentecost Day He can still work marvels for the conversion of the world. For He is still the Giver of all good gifts, the Father of the poor, the courage of the faint-hearted, the light and the guest the world needs today. Now as when the Apostles were assembled in the Cenacle, the world yearns for a second Pentecost. It needs the breath and the fire of heaven to cleanse its darkened intellect of its errors and to purify its heart. Like the ancient world it awaits a new creation. It is not in vain that the Church prays: "Send forth thy Spirit, and they shall be created, and Thou shalt renew the face of the earth."—America.

RECOURSE TO THE QUEEN OF PEACE

The General Intention recommended by His Holiness, Pope Pius XI, to the members of the League of the Sacred Heart for the month of May is "Recourse to Mary, Queen of Peace." The impulse to appeal in every need to the Mother of God is ingrained in Catholic habits of thought. The saying of St. Stanislaus, "God's Mother is my Mother," finds its practical application in the lives of all Catholics. To her they go in every great crisis, with unwavering confidence in her ability and willingness to help all her children who humbly and earnestly supplicate her.

Whenever the Church of God has been beset by grave dangers, her holy Pontiffs have always recommended the faithful to have recourse to Mary. And never has that sweet intercession been invoked without obtaining relief. Not to go back too far in history, we have seen in our own day the recourse of the universal Church to Mary, and its marvelous results. During the agony of the World War, the late Pope Benedict multiplied his petitions to our Lady for the cessation of hostilities. He invoked her under her various titles to come to the assistance of her unhappy children. He called upon the Virgin who brought forth the Prince of Peace to restore by her powerful intercession peace to the war-torn world.

Again His Holiness, reminded her of the aid she once rendered to the Christian hosts, and besought her under the title of Help of Christians, to stem the bloody tide of war and bring the blessed boon of peace. Then when mothers' hearts were breaking over the deaths of so many valiant sons, he pleaded with her as the Mother of Sorrows, to assuage humanities grief with the almebic of peace. And finally with what seemed to be an inspiration from Heaven, he laid his supplications and the supplications of three hundred million Catholics at the foot of the throne of the Queen of Peace.

The Holy Father ordered the invocation "Queen of Peace, Pray for Us," added to the Litany of Loretto,

and decreed that it should remain forever, to remind the faithful of future ages of the efficiency of her intercession, and of the greatness of the favor, "which," he said with sublime confidence, "we shall owe to her." Subsequent events proved that the confidence of Christ's Vicar was not misplaced. Peace came soon after suddenly and unexpectedly. All Catholics believe that it was granted largely through the intercession of the Queen of Peace.

Today the peace of the world is threatened with many dangers, the Church is hampered by grave difficulties, and the faithful in many countries encompassed by calamities. The Holy Father with the same holy confidence in Mary's power of intercession bids the members of the League of the Sacred Heart to have recourse to Mary, the Queen of Peace, during the month of May. She who triumphed over the mortal hatred of nations in time of war, can heal their lesser enmities in time of peace. She will do her part, if we do ours. During the beautiful month of May, therefore, let us redouble our supplications to the Queen of Peace, that the gift of Peace, which Our Lord brought upon earth on the day of His birth, which He purchased for us at so great a price by His death, and which He promised us after His glorious Resurrection, may descend upon troubled souls, spread among nations, and be diffused throughout the whole world.—The Pilot.

REUNITED AT MASS

ALUMNI OF BIG STATE SCHOOLS OF FRANCE

Paris, April 16.—The custom established a few years ago of having the alumni of all the great State schools make their Easter Communion together prevailed again this year.

At the Church of St. Etienne-ou-Mont, in Paris, 1,050 engineers and officers, all graduates of the Ecole Polytechnique, went together to the Holy Table. On the same day similar groups of alumni of this school assembled in 46 different churches throughout France. The circular urging the organization of these Masses bore the signature of 950 Polytechnicians, some of them among the most famous in France, such as the names of some of the Marshals of France, listed very simply, according to the custom, in position of their number on the promotion list.

At Notre-Dame de Paris, the Communion Mass of the engineer graduates of the Ecole Centrale, brought 1,000 former comrades together. At the same hour 30 other Masses were said in other churches throughout the land for the engineers of the Ecole Centrale. The general invitation to these ceremonies bore 1,280 signatures.

Eight other large schools organized similar ceremonies. They were the Paris Ecole des Mines; the Ecole des Fonts et Chaussées; the Ecole des Mines of Saint-Etienne; the Ecole des Travaux-Publics and the National Arts and Trades Schools of Paris, Aix, Chalons and Lille.

The attendance at the ceremonies of Holy Week and Easter was greater this year than in any previous year. At Notre-Dame de Paris, for instance, on the evening of Good Friday, more than 10,000 persons attended the service for men only, crowding the nave and tribunes to hear the sermon preached by Father Janvier. A crowd at least as large remained outside the cathedral, in front of the doors, waiting in vain for a chance to enter. Marshal Foch, in civilian dress, was among the group seated near the pulpit.

On Easter Sunday, at the eight o'clock Communion Mass, Mgr. Roland-Gosselin, who administered Communion at Notre-Dame, was forced to have three assistants, and the distribution even then lasted more than twenty-five minutes.

PROTESTANTS GIVE CHALICE TO PRIEST

Dublin, April 28.—A unique and gratifying incident took place in the parish of Kiltullagh in the Tuam diocese. The Protestants of the parish presented a costly chalice to the parish priest, Very Rev. Francis MacDermott. In an address accompanying the presentation the donors recognized the worth of Father MacDermott "both as a clergyman and a friend." The address continued: "Our gift is a symbol of that great bond which should bind all Christians in a common brotherhood and we trust that in a brighter future Irishmen of all classes and creeds may unite to make our country a contented and happy Ireland."

Father MacDermott accepted the chalice with gratitude as an eloquent proof of the cordial relations existing between the Catholic and Protestant communities in the parish. Concluding his reply he said: "I shall have pleasure in cherishing this symbol during my life and transmitting it among our other church treasures as an enduring monument to the honor of your community and as a testimony to their kindly dispositions towards their Catholic neighbors. Archbishop Gilmartin, who was present at the presentation, expressed great pleasure at the event and trusted that the cordial relations would long continue."

SOCIALISM MENACES RELIGION

WORLD STANDS AGHAST AT EXECUTION OF MGR. BUTKIEWICZ

Washington, April 20.—Citing the murder of Mgr. Butkiewicz as the logical result of so-called "liberalism" and socialism, Mrs. George Maynard Minor, President-General of the Daughters of the American Revolution, called upon the delegates to the national convention of the organization here to fight against the spread of bolshevistic teachings in the United States.

Under the mask of peace and freedom, movements of international friendship movements," she said, "this socialism by whatever name you call it, masquerades as though it and it only were that 'one far-off divine event toward which the whole creation moves.' Tear off the mask and you will see it as it is—the denier of God, the negation of all that men have held sacred from time immemorial, the denier of homes and the denier of country. Had not this onslaught upon religion, this attempt of socialists to abolish God, had fruit in the murder of a vicar-general of the Roman Catholic Church by the reds of Russia? The whole world stands aghast at a crime perpetrated not alone against the individual but against the sacred religious instincts of all mankind, regardless of church or creed.

It was an example of bolshevistic repudiation of God and bolshevism is socialism and is not confined to Russia. It is over here in this country deriding our faith in a God of righteousness, sneering at spiritual things, leading astray our young people, some of whom are saying: 'There is no God.'

BIRTH CONTROL DANGER TO NATION. Continuing, the speaker declared that members of the D. A. R. could best serve their country by building up real homes with large families.

It is not birth control that America needs today," she said, "for our country is 48 per cent foreign and birth control will not be practiced by the foreigner and the poor whom it professes to benefit. It aims straight at the hearthstone of the American home. Make no mistake about that. It is for you to keep the homes of the nation firmly built on the sure foundations of the past," Mrs. Minor told the convention delegates, "the foundations of a strong pure family life around the family lamp as a center from which glows all that is highest and best in the nation's character. For a nation can rise no higher than the level of its home and the character of its mothers."

ANTI-KLAN VICTORY

Baton Rouge, La., April 11.—Judge H. F. Brunot of Baton Rouge, anti-Klux Klan candidate for associate justiceship of the Louisiana Supreme Court, is the recipient of many congratulatory telegrams as a result of his victory over two Ku Klux candidates in the recent election. Judge Robert S. Ellis and Columbus Reid of Amite, who opposed Judge Brunot and who were supported by the Klan, are planning to contest the election, it has been rumored.

One of the telegrams congratulating the anti-Klan candidate on his victory was signed by Mayor R. L. Dade, and nineteen other citizens of Mer Rouge, La., the scene of Klan outrages and murders which were the subject of an open hearing investigated by the State authorities last January.



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CARDINAL FAULHABER TO VISIT U. S.

Munich, April 8.—Cardinal Michael Faulhaber will extend his personal thanks to the Catholics of the United States for their relief efforts in behalf of the German population in a series of addresses he is to deliver in the principal cities of America, according to an announcement made here prior to his departure for that country last week.

His Eminence, who was created a member of the Sacred College in 1921, and who observed his fifty-fourth birthday last month, is noted for his vigorous and forceful comments on affairs of the times, but it is not likely, in his American addresses, which will be both in German and English, that he will touch on other than charitable topics. He has always manifested a keen interest in the questions of the day and has offered clear and comprehensive solutions of the women's question and the school question in Germany. His lectures on economics have made him a distinguished figure among Catholics and non-Catholics alike. His social conference based on the social philosophy of the great Bishop Ketteler, have attracted men from all circles and have done much to educate the German workmen in the philosophy of the great sociologists of the Church.

When the flood of red revolution was at its height in Bavaria, Cardinal Faulhaber showed himself a great leader of the people, with undoubted political genius. When revolutionary government undertook to abolish the schools, he succeeded in forming numerous "Parent Associations for the Protection of Christian Schools," which served to meet the crisis. Cardinal Faulhaber has traveled in Palestine, England, France, Spain, Northern Africa, Italy and Holland, and speaks English fluently.

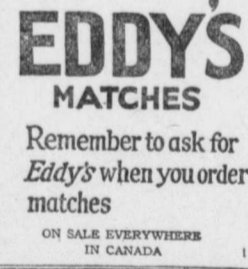
HISTORICAL PAGEANT AT ARUNDEL CASTLE

London, April 20.—Arun del Castle the historic home for centuries of the Catholic Dukes of Norfolk, is to be the scene of an historical pageant, with the fourteen year old Duke of Norfolk, and Premier Peer of England and Hereditary Earl Marshal of the English Court, as one of its central figures.

With the ancient walls of the vast Castle and the old tilting court as a background, scenes will be presented from episodes of English history which actually took place on the spot.

Patrick Kirwan, one of the best-known members of the theatrical profession, who directed the Shakespeare Festival and produced the Nativity plays at Westminster Cathedral, and the surrounding villages and towns in Sussex are making themselves responsible for the individual episodes. Some of the episodes presented will be landmarks in the past Catholic history of the country.

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Thirteen-fourteen-fifteen. These are the years when girls "lose their colour" and boys out-grow their strength. It is the age when Nature makes great demands, and extra food of a special nature is needed. VIROL. Sole Importers: BOVEIL, LTD., 2725, Park Avenue, Montreal.

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### CHATS WITH YOUNG MEN

#### THE SHRINE OF MARY

I remember a lonely chapel  
With a tender claim upon me;  
It was built for the sailor's only,  
And they call it the Star of the Sea.

And the murmuring chant of the  
Vespers  
Seems caught up by the wailing  
breeze;  
And the throb of the organ is  
echoed  
By the rush of the silver seas.  
And the votive hearts and the  
anchors  
Tell of danger and peril past;  
Of the hope deferred and the wait-  
ing  
And the comfort that came at last.  
I, too, had a perilous venture  
On a stormy and treacherous main,  
And I, too, was pleading to Mary  
From the depths of a heart in  
pain.

It was not a life in peril;  
O God, it was far, far more!  
And the whirlpool of hell's tempta-  
tions  
Lay between the wreck and the  
shore.  
Thick mists hid the light of the  
beacon,  
And the voices of warning were  
dumb;  
So I knelt by the altar of Mary,  
And told her, her hour was come.  
For she waits till earth's aid for-  
sakes us,  
Till we know our own efforts are  
vain;  
And we wait, in our faithless blind-  
ness,  
Till no chance but her prayers re-  
main.

And now in that seaside chapel,  
By that humble village shrine,  
Hangs a heart of silver, that telle  
her  
Of the love and the gladness of  
mine.

—ADELAIDE A. PROCTOR

#### O'CONNELL'S RULE OF LIFE

1st. To avoid any wilful occasion  
of temptation.  
2nd. To appeal to God, and to  
invoke the holy Virgin and the  
saints in all real temptations.  
3rd. To say the Acts of Faith,  
Hope and Charity every day.  
4th. To repeat as often as may  
be a shorter form.  
5th. To say daily, at least, and as  
often as may be, a fervent Act of  
contrition.  
6th. To begin every day with an  
unlimited offering of myself totally  
to my crucified Redeemer; and to  
conjure Him by all His infinite  
merits and divine charity to take me  
under His direction and control in  
all things.  
7th. To meditate for at least  
half-an-hour every day if possible  
—longer if God pleases.  
8th. We fly to thy patronage,  
etc., and St. Bernard's prayer to  
the Virgin, as often as convenient  
daily.  
9th. Ejaculations, invocations of  
the Blessed Virgin, Guardian Angel,  
and the Saints, as often daily as  
may be.  
10th. To pray daily to God. His  
blessed Mother and the Saints, for  
a happy death—and as often as  
may be.  
11th. To avoid most carefully  
small faults and venial sins, even  
the smallest.  
12th. To aim at pleasing God in  
all my daily actions and to be in-  
fluenced by love of God in all,  
rather than hope or fear.

#### MYSTICAL ROSE

Mary is very appropriately repre-  
sented under the symbol of a rose. For  
as the rose is the queen of flowers,  
so the Blessed Virgin is the Queen  
of the Angels and Saints, who may  
be called the flowers of God's crea-  
tion. Oh, how gracefully buds the  
rose on the thorny stem, conspicu-  
ous by its bright color, and spread-  
ing its sweet and pleasing odor!  
It is not improbably thought that  
in the neighborhood of Jericho the  
rose reaches its greatest beauty and  
perfection.  
As the rose springs from a thorny  
stem, and yet has in itself no  
prickles, but is all smooth and fair,  
and pleasing to the eye, so our  
Blessed Lady, although sprung  
from a race infected by original sin,  
was smooth and fair by grace, and  
free from the thorns of guilt. St.  
John Damascene sees in the thorns  
with which the stem of the rose is  
covered a figure of the Jewish  
people. "O Rose," he exclaims,  
"sprung from the thorns, that is,  
from the Jews, thou hast spread  
abroad thy heavenly odor!"  
Of this heavenly Rose, Sedulius  
wrote elegantly. We translate his  
Latin verse:

"As on a thorny stem the rose buds  
sweet and fair,  
Not knowing how to wound, its  
origin ignores;  
So from Eve's sinful race comes  
Mary, Virgin rare,  
Who, pure and innocent, man's  
former lot restores.  
St. Bernard, in the same sense,  
making a comparison between Mary  
and Eve, says: "Eve was a thorn,  
Mary a rose. Eve proved herself a  
thorn by the wounds she inflicted,  
Mary a rose by assuaging our evils.  
Eve was a thorn, attaching death  
to all; Mary a rose, restoring to  
us our happy lot."  
The pleasing color and sweet  
smell of the rose represent the  
virtues of the Mother of God. It

is true that the beauty of the king's  
daughter is within. This beauty  
consists in the innocence of the mind  
and the devotion of the heart; and  
without these qualities there is no  
true beauty. But although her  
beauty is within, she is also, as the  
Psalmist says, adorned exteriorly  
with a variety of ornaments. The  
veil of her modesty and humility  
cannot entirely hide her virtues, for  
they shine with so bright a lustre  
that they cannot remain unnoticed  
or unseen. Now, if all her virtues  
were truly admirable and sublime,  
first and foremost among them is  
her burning love, represented by  
the red hue of the rose. Whether  
we consider her charity with regard  
to God, or to her neighbor, we shall  
immediately be convinced of the  
truth of the words of St. Bernard,  
that after the charity of Jesus  
Christ, there is none greater than  
that of Mary; there is no created  
love which can ever equal hers.  
The love which she bore Jesus  
caused her to become the Queen of  
Martyrs, symbolized by the red  
color of the queen of flowers; her  
love toward us prompted her to  
make the sacrifice of her own most  
dear Son in our behalf.  
Who does not find in the sweet  
odor of the rose, which gives it  
a claim to the title of queen of our  
gardens, a figure of the heavenly  
perfume of virtue, which is the  
delight of innocent hearts? And  
who has not perceived the fragrant  
odor of Mary, the Mystical Rose?  
Who has not been drawn to her,  
attracted by its sweetness? Mary,  
indeed, draws us to her by the odor  
of her virtues and admirable quali-  
ties, and attaches us to her by inex-  
haustible mercy and kindness. By  
the special power which is found in  
true devotion to her, she spreads  
a sweet perfume over the precepts  
and counsels of the Gospel, and  
makes the rugged path of virtue  
and duty appear to us less difficult,  
yea, even agreeable.—The Monitor.

### OUR BOYS AND GIRLS

#### MOTHER'S CORNER

In the ruddiest glow of the western  
light,  
She sits in her favorite nook;  
The dear hands busy, the dear face  
glowed  
With its tender mother-love.  
The smile that softens the quiet  
mouth  
No evil pang embitters,  
And the sunlight touches the fingers  
deft,  
Till the thimble gleams and glitters.  
Oh, the tranquil moon of themother-  
life  
That sways our human tide;  
How the household good and the  
household ill  
In her slender hands abide!  
'Tis a little ripple of broken toys,  
Or the wreck of a strong existence;  
'Tis a timid yearning of childish  
mouths,  
Or a deep cry in the distance.  
'Tis the clinging clasp of a baby's  
hand,  
Or the kiss of a new-made bride;  
Or the groping wail the last white  
one  
Who turned to the wall and died.  
Little or great, she meets them all,  
With the seal of her trust upon  
her;  
And the sobs are stilled, and the  
tears are dried,  
In the light of the mother's corner.  
Alas! for the homes where the  
bride must wait,  
And the strong man cry in vain;  
Where the sick one turns to the  
vacant chair,  
And dies in his unsoothed pain.  
No tender touch from the quiet  
lips,  
No balm for the heart-pierced  
mourner;  
O Christ! by the cottage of  
Nazareth!  
Despoil not our mother's corner!

#### THE MONTH OF MAY

May, the month of the full glory  
of flower and field, has been fitting-  
ly chosen as the month of her who  
is the full glory of the human race,  
Mary, Queen of Heaven and earth.  
Sleeping nature seems to awake and  
don her brightest garments in  
honor of Mary. The whole earth  
rejoices. The smiling fields put on  
their richest mantle of green, the  
laughing waters of the wimpling  
brooks dance and play under the  
touch of Spring's magic fingers, the  
air is filled with the music of rust-  
ling leaves, and laden with the  
sweet scent of many blossoms.  
This is nature's tribute to Mary.  
What is going on in the order  
of nature is taking place also in the  
order of grace. Catholic hearts in  
Maytime pay special honor to the  
Mother of God. It is her month.  
To us Mary is God's Mother and our  
mother. We kneel at Mary's knee  
because it is the throne of God.  
She is the mirror through which  
we see reflected the Justice of God.  
She is the ladder by which we hope  
to climb to the throne of God, and  
the gateway through which we  
must pass into Heaven. She is our  
strength in weakness, our comfort  
in affliction, our refuge in sin, the  
cause of our joy, our help, our  
hope and our treasure.  
The warm love of Mary is as old  
as the faith. It glows at all times  
in the hearts of Mary's children.  
But in May, the month  
of Mary, it blazes forth more  
ardently than ever.  
"The world is governed by its  
ideals, and seldom has there been  
one which has exercised a more  
profound, and a more salutary  
influence," said the non-Catholic

historian Lecky, than the "concep-  
tion of the Blessed Virgin." And  
he added, "All that was best in  
Europe clustered around it, and it  
is the origin of many of the purest  
elements of our civilization."  
Father Lockington in his precious  
little volume on "The Soul of  
Ireland" has a golden chapter on  
the Month of May in Ireland, which  
shows how this ideal has been  
sustained in Catholic countries, and  
which gives us an inspiring model  
for our observance of the month of  
May. "On the opening day of the  
month," he writes, "all rise early to  
finish daily work, and then they  
set off to 'make the rounds' at holy  
well or shrine of Our Lady. To  
'make the rounds' means pilgrimage  
to a holy well, the recital of rosaries,  
the giving of alms. This goes on  
from sunrise to sunset of the first  
day, and is a fitting introduction to  
the month.  
"During the month all who can  
begin each day with Mass and Com-  
munion, and end it with Benediction  
of the Most Blessed Sacrament.  
On Sundays in every village and  
town Mary's children with banner  
or statue, walk in procession, sing-  
ing hymns of praise to her. Every  
Irish home has its May altar.  
Joyous bands of children strip the  
fields and hedgerows of daisies and  
primroses and snow white May  
blossoms, and the banks of rivers  
and brooks of violets. Water lilies  
are gathered from the ponds to  
adorn it. Each night the family  
rosary is said before it, and the  
whole family turns in faith to Mary  
Mother. The best form of the  
grandparent with wrinkled hands,  
but youthful soul, counting her lip-  
worn rosaries, kneels beside the  
little child, whose face shines with  
the wondrous light that tells of an  
untarnished soul, as with tiny  
hands clasped, she looks in innocence  
at the Mother of Innocence.  
There is no place in these hearts for  
fear when they look to their Mydeen  
Dheish, their Darling Virgin, the  
Guiding Wand of Virgins, to save  
the world. Daughters of God stand  
round their Mother, look up with  
love and confidence for protection  
and guidance, and they are not  
disappointed. The wealth of spiri-  
tual love that wells up in Irish  
hearts, love rooted in Heaven and  
matured in reverence keeps all  
earthly love pure and good.  
Woman's spiritual worth is under-  
stood. Mary stands ever by her  
side, and she is held in deep rever-  
ence."  
This high ideal of womanhood has  
kept Ireland faithful and strong.  
It will do the same for our own dear  
country, if we will only foster it.  
Mary has been designated by the  
Church as Patroness of the United  
States. Through decades she has  
guarded the faith of the Catholic  
father and mother. The earliest  
pioneers named settlement and  
river in her name. The first women  
to come to these shores came under  
her protection and labored in her  
name. Under her inspiration thou-  
sands of devoted souls have con-  
secrated their lives to her service,  
and dotted hillsides with churches  
and institutions in her honor.  
The earth cannot show a higher  
or more beautiful ideal than that  
presented by the Church for our  
admiration and as the object of our  
devotion during the month of May.  
Let Catholic hearts respond to the  
sweet suggestiveness of this month,  
pay their debt of honor and devo-  
tion to God's Mother, and She in  
her turn will prove a Mother indeed  
to us.—The Pilot.

#### GERMAN CATHOLICS AND PEDAGOGY

By Rev. Dr. Wilhelm Baron von Capitano

An association known as the  
"Union for the Promotion of  
Scientific Pedagogy" has been  
established for the purpose of  
insuring the continuation of Catho-  
lic education in Germany. The  
Unions of Catholic Men and Women  
Teachers of Germany cooperated in  
the formation of the new organiza-  
tion.  
Plans adopted by the new Union  
contemplate the establishment of  
an "Institute of Scientific Ped-  
agogy" the ultimate aim of which  
will be to organize a comprehensive  
Catholic science of education. The  
Institute is to be designed to guide  
the efforts and ideals of Catholic  
educators and to promote scientific  
methods of education based on  
Catholic ideals as a contribution to  
the work of national reconstruction  
and moral uplift. Temporary head-  
quarters for the Union have been  
established and its literature says  
that inquiries concerning its work  
may be addressed to "Lehrer  
Wilhelm Kratz," Muenster i. W.,  
Melcherstrasse 41.

#### PRISON REFORM NEEDED

Dublin, April 13.—Signor Musso-  
lini has adopted many of the im-  
provements made by America in  
prison life. In Ireland and in  
Britain, however, the prison system  
is much the same as it was fifty or  
one hundred years ago. Little or  
nothing is done in the direction of  
preparing the prisoners to lead bet-  
ter lives. Punishment appears to be  
the be-all and end-all of the system.  
In Dublin the St. Vincent de Paul  
Society looks after discharged Catho-  
lic prisoners and helps the families  
of prisoners.  
In their report for last year the  
Prisoners' Aid Committee of the  
Society observes that its visitors  
were painfully impressed by the  
number of cases of men from  
twenty-three to forty-three years of

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age who received long sentences of  
penal servitude during 1922. The  
peculiar feature in nearly every  
case was that the men was married,  
with families ranging from eight  
children to one child.

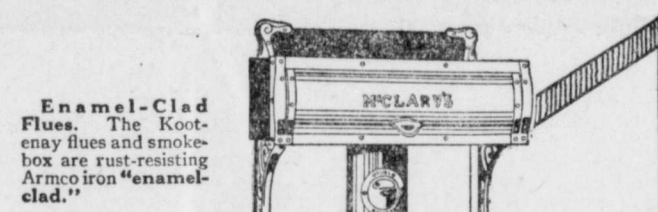


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A clean healthy skin is the first  
requirement of a beautiful com-  
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Try the simple, sure, way to skin  
loveliness.

Begin using Lifebuoy tonight. You  
will be surprised at the improve-  
ment it will make in your skin in  
a very short time.

The health odour vanishes  
quickly after use.



**Enamel-Clad Flues.** The Kootenay flues and smoke-  
box are rust-resisting Armco iron "enamel-  
clad."  
**The Oven's the Thing**  
No matter how well the bread batch is mixed, how  
carefully the pie crust or cake  
dough is prepared—the final  
result depends upon the oven.  
The oven of the Kootenay  
Range is a joy to work with.  
White nickled Armco Ingot  
Iron (so easily cleaned) insures  
quick even heat—with the  
least amount of fuel.  
Ask McClary's Dealer to ex-  
plain the economy and con-  
venience of the Kootenay.  
The Kootenay burns hard  
coal, soft coal or wood equally  
well.

McClary's London, Toronto,  
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Vancouver, St. John, N.B.,  
Hamilton, Calgary,  
Saskatoon, Edmonton.

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### "I Was Terribly Weak After Baby Was Born"

Mrs. H. McClure, Norwood, Ont., writes:



"After my baby was born, I  
was terribly weak and run  
down, with pains across my  
back. I had heard so much  
of Dr. Chase's Nerve Food that  
I decided to try it. Three  
boxes proved enough to make  
me quite strong and well again.  
I also used Dr. Chase's Oint-  
ment for a rash which broke  
out on the baby, and the rash  
disappeared completely in a  
short time."

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## CONVERTING ENGLAND NOT IMPOSSIBLE

**DOM JARRETT TELLS LEAGUE OF PROGRESS MADE**

England can be converted to the Catholic faith and is being converted, according to the Rev. Bede Jarrett, O. P., who spoke before the Catholic Converts' League at the Plaza Hotel, New York, on "The Advance of Catholicity in England." Dom Jarrett took issue with the contention of Dean Inge of the Anglican Church that England cannot be converted to Catholicity and sketched the progress of the Church in his country during the past fifty years.

The Most Rev. Patrick J. Hayes, Archbishop of New York, addressed the meeting after Dom Jarrett had spoken. He said that the Converts' League fills a distinct gap in the Catholic life of the city and commended its work.

Father Jarrett began his lecture by asserting that English Catholics could be divided into three groups: hereditary Catholics, Irish immigrants and converts. The hereditary Catholics he described as shy and retiring; the Irish immigrants, who number 70% of the "English" Catholics, he declared to be under severe handicap due to their lack of means. English converts to the faith, he said, formed the most militant and apostolic group of Catholics.

Organization of Catholics in defense of their rights, Dom Jarrett pointed out, was brought about mainly through attacks on the Catholic school system. In 1870, when education was made compulsory and free for all, English Catholics had to double the number of their schools. Up to that time education had been paid for by the pupils, and the property of English Catholics constituted a grave danger in the face of the educational difficulty. This difficulty was met by the great generosity of the Catholic population. Catholic teachers and Catholic laity sacrificing their incomes for the faith. In 1902, when the Conservative Party, with Mr. Balfour at its head, came into power, Catholics secured the support of the State for their schools. They have still to pay for the buildings, but the teachers are paid by the State and the schools are equipped by the State. When the Conservative Party was swept out of power by the Liberals in 1905, a series of educational bills tending to wreck the Catholic schools was introduced. Organized Catholicity defeated these bills. The climax of the Catholic campaign was a great mass meeting in Albert Hall, presided over by the Archbishop of Westminster. At this meeting the Duke of Norfolk, the leader of the anti-Home Rule English Catholics and John Redmond, the Home Rule leader, then bitter political opponents, stood side by side and pledged their aid to the Catholic schools.

### EUCCHARISTIC CONGRESS

The Eucharistic Congress of 1910 was another great step forward for Catholics. London was deluged with Catholics from all climes, in their distinctive robes of prelates, or priests, or nuns. Catholics thereafter became less strange to English eyes. The prohibition of the Eucharistic parade by Mr. Asquith gained the sympathy of the press. Catholics were made to appear stronger than they were. The result was the formation of two great Catholic organizations: the Catholic Woman's League and the Catenian Society, the latter composed of Catholic professional men who do great work for Catholic interests and may be regarded as the most militant body of Catholic laymen in England.

Catholics in England emerged from the Great War in an infinitely stronger position than they were before the War. The War wrecked Protestant disintegration. The list of communicants of the Non-conformist sects (those outside the Church of England) has shown a great falling away. Many Non-conformists, profiteers who had been made wealthy by the War, entered the higher social strata of the Church of England.

One former Nonconformist, the Principal of King's College, London, who recently joined the Church of England, has given evidence of the advance made by the Catholic Church as a result of the War.

"Judged by every standard by which you can judge the Church," he said, "the Church of Rome emerged from the War far better than any other Church."

**INFLUENCE OF DEFINITE RELIGION**  
This was due to the influence of Catholic chaplains, who knew what to do and who had a real religion to preach to their men; to the influence of Catholic nurses, and to the example of Catholic soldiers. It is estimated that about 25,000 English soldiers were received into the Church during the War. As a further result of the War, such Catholic organizations as the Confraternity of the Blessed Sacrament and the Confraternity of Christian Doctrine have sprung up. There is a multiplication of contemplative vocations. More and more girls are entering the contemplative convents.

The Catholic Evidence Guild is another important influence in English Catholic life; preaching as it does the doctrine of Christ in park and on public highway. The Jews of England are being reached

through the Catholic Guild of Israel.

Notable progress is being made, but even at the present rate, it will take three thousand years to convert the 38,000,000 people of England and Wales. The great need of the hour is Catholic education. English Catholics cannot, because of their lack of means, build great universities such as Catholics have in the United States. Instead they have invaded the great non-Catholic institutions. Oxford, particularly, has been chosen because of its Catholic traditions. Oxford was built by Catholics and has retained something of its Catholic past. The Dominicans, the Jesuits, the Capuchins, the Franciscans are educating students at Oxford. The Dominicans have built there a priory and lecture hall where Catholic philosophy and theology can be taught. With the force of education it will be possible to win England for the Church.

### ON THE FRONT LINE

The issue of a battle is mostly decided on the front line of action. There tactics and strategy are tried out, adopted or rejected. There the contact with the enemy is incessant; his move is studied and met with a counter-move. The front trench is the birthplace of bravery, honor and merit. For there life and death stand on guard.

In the far-flung battle line of the Church in Canada, our Western Provinces may well be called "the advanced trenches." For there is being fought the great battle for the mastery of the soul of the new Canadian. On that front line will be decided the victory or the defeat of the Church in the Canada of tomorrow.

The "Sisters of Service" are preparing to do "frontier work." To protect and defend the faith on the very fringe of Canadian civilization is the heroic calling and noble ambition of those devoted women. The pioneer workers are now arming themselves in prayer and solitude for this arduous but glorious task. The letters that are coming to us from all parts of the Dominion, of the United States and England give us the hope that before long many self-sacrificing Catholic women will come to swell their ranks.

Therefore: Wanted self-sacrificing Catholic women who wish to do great things for God and His Church; Wanted teachers and catechists to save the souls of the rising generation of new Canadians; Wanted devoted nurses to be the angels of Charity in the homes of our new settlers; Wanted social workers to do Catholic Canadianization work among our brothers and sisters in the Faith—; in one word, Wanted Missionaries on the front line of action.

Correspondence is invited.

"SISTERS OF SERVICE"  
2 Wellesley Place,  
Toronto.

Pass this message on.

### MAJORITY RULE

**SENATOR STANLEY EXPLAINS NEED OF CONSTITUTIONAL LIMITATIONS TO BAR TYRANNY**

The evils of absolute majority rule unrestrained by the principles of constitutional limitation were emphasized by Senator A. O. Stanley of Kentucky in an address before the Knights of Columbus, Lexington, Ky. "If ever there was a fool heresy set up to damn and persecute, it was that a mere majority might do what from a single monarch would be tyranny," the Senator declared.

"If a majority attempts to say when or where I shall go to church," he continued, "if 80% of the people attempt to dictate how I shall worship, that 80% is unfit for the duty of governing.

"The highest freedom is not freedom from the iron master who would make an unwilling subject do his bidding, but freedom from the narrow-minded bigot who would invoke the thumb-screw, the rack, or the pillory to take away the freedom of the soul."

The Senator took occasion to picture the goddess of Liberty "with an eye gouged out, a leg amputated, and an arm in a sling while the heart beat feebly, the victim of those who believe it is possible to cripple a living thing and yet leave it majestic and alive."

Senator Stanley charged that Representatives in Congress and Senators, for the most part are not responsible to the will of the people but to organized minorities, lobbies, and blocs "which sit in the galleries and with 'thumbs up' and 'thumbs down' glorify or damn as did those spectators in the arenas of long ago who rejoiced as Christians were torn to death by wild beasts in the arena."

The last Congress, he said, passed 1,074 laws, more than all the other deliberative bodies of all the nations of the world, passed during the same period of time. So many measures were passed, he said, that the legislators did not have time to read them themselves.

"They call that legislation," the Senator declared, "I say it is half-baked, indigestible, idiotic, legislation; every conceivable nightmare of long-haired men and short-haired women, written into the statute books of our country."

Because of the size of the class initiated into the Knights of Colum-

bus before the banquet at which the Senator spoke, his address did not begin until nearly midnight. The audience, nearly 700 persons, remained until one o'clock in the morning to hear him finish and accord him an enthusiastic ovation at the end.

### SENATOR TELLS HOW TO ALLAY UNREST

Steps to meet the growing spirit of unrest among the American people which he described as being due to conscienceless profiteering, ever-increasing taxes and a disregard for laws recently enacted, were urged by United States Senator David I. Walsh in an address at the annual banquet of the Loyola University Alumni Association held in Hotel La Salle, Chicago.

Senator Walsh said that the spirit of unrest was manifested by the formation of blocs in the national Congress, the disintegration of the old political parties and the taking possession of the old party labels by progressive groups that do not accept party political principles.

Among the definite remedies suggested by Senator Walsh were:

1. Amendment of the Constitution to provide for the convening of Congress not later than the January following the November Congressional elections, thus precluding the passage of undesirable laws by discarded legislators.

2. Restoration of real representative government by revision of the rules of the Senate to eliminate extraneous and limitless debate, and change of the rules of the House so that the right to vote shall not be denied the people's representatives through prolonged debate.

3. Reorganization of the old parties for productive and creative ends, rather than a continuation of the present spoils system.

4. Courageous defense of inalienable rights against those who would seek through governmental agencies and privileged legislation to lessen and destroy freedom.

One of the manifestations of unrest said Senator Walsh was "a wave of intolerance and racial and religious bigotry that has supplanted the crusade of good will and understanding that swept the country during the dark days of the War, when all elements of people were joined in a common spirit of service and sacrifice."

### MISSIONARIES SWEEP BY UNBELIEF

An amazing spirit of unbelief is prevalent among Protestant missionary workers of India, according to the secretary of the British and Foreign Bible Society.

"Higher criticism," said this official in a report made recently, "is spreading like a deadly plague in India, and its unbelieving propaganda has been disastrous beyond what any words can express. The result today is that we have to face the most appalling form of apostate teaching in India, Burma and Ceylon. Many of the mission high schools and colleges in India are staffed by missionaries, both men and women, who have but little or no belief in the Bible. Unless the Christian church in the homeland takes immediate and most drastic action, independently, if necessary, of the missionary societies, these anti-Christian theories will so grip the modernist missionary community that our mission degenerates into a merely ethical movement of social reform."

With Our Lord Jesus Christ classed as a mere reformer along with heathen philosophers, and the whole movement finally culminating in an apostate word-federation of religions.

"That the Protestant movement in India is rapidly degenerating has been admitted for some years past. Its practices for sometime have been for the most part negative, consisting chiefly of attacks on the Catholic Church. Recently the Madras Mail, the leading Anglo-Indian daily of Southern India made a bid for cheap notoriety by treating of Catholic doctrines and practices in a shameful way. In one of the articles an anonymous writer ridicules the veneration of the Cross and sneers at the practice of making the Sign of the Cross.

"The Sign of the Cross," he writes, "is the universal mark of Apostasy, both in its Roman and Protestant manifestations." He rehearses the old, out-worn falsehoods and would leave nothing of Christianity as taught by the fathers of Christendom. That such loose talk should be allowed to fill several columns in a first class daily conducted under Christian auspices, is quite in keeping with the trend of events in the Anglican and other Protestant denominations.

### OBITUARY

MRS. W. P. O'CALLAGHAN

Fortified by the last rites of Holy Mother Church Carveth at his home after a long illness on Friday, April 6, a much esteemed resident of South Edmonton in the person of Mrs. P. O'Callaghan, wife of W. P. O'Callaghan of 10622 7th Avenue, South Edmonton, in her forty-seventh year.

The deceased was the daughter of the late J. E. and Ellen Stock of Kinkora, Ont., and leaves to mourn her loss her husband, two sons, James P. and J. Emery of South Edmonton, and the following brothers and sisters: W. J. Stock and Mrs. J. Dewey, Young, Sask., C. J. and Leo Stock and Mrs. P. J. Ebban, Kinkora, Ont., Mrs. M. Winegar, Wyandotte, Mich., Harold Stock, Detroit, Mich., and Sister St. Joan of Arc, St. Joseph's Hospital, Chatham Ont.

The funeral was held from her late residence on Monday, April 9, to St. Anthony's Church, where Requiem Mass was sung by Rev. Father Carlton and interment made in Mount Pleasant Catholic Cemetery. May her soul rest in peace.

### HENRY CARVETH

On April 27th the death occurred of Mr. Henry Carveth at his home 340 Charlotte Street, Peterboro, after a lingering illness of some months. Mr. Carveth was eighty years of age and had lived in Peterboro practically all his life, being a builder and contractor. He was an active member of the St. Vincent de Paul Society, also of the C. M. B. A. and Holy Name Societies.

The funeral took place Monday, April 30th, to St. Peter's Cathedral, where Requiem High Mass was sung by His Lordship Bishop O'Brien assisted by Father Collins and Father Garvey. Father Costello was Master of Ceremonies. Interment was at St. Peter's Cemetery, Father Costello officiating at the grave. Mr. Carveth is survived by his wife and family, Mrs. F. Conroy, Edmonton, Mrs. F. W. Hall, Toronto, Sister Seraphine, St. Joseph's Hospital, Port Arthur, Veronica of Toronto, Thos. H. of Buffalo and Frances at home. May his soul rest in peace.

### THE MISTAKE THE ROMANS MADE

The Roman soldier stood supreme in fighting power, so long as he lived on simple, natural foods. When he took to pampering his palate, he became as other men, full of fill and weakness.

Perhaps he was not to blame, for in those days strengthening foods meant unpalatable eating. But a delightful, vigor-building food has been prepared for us that is at the same time a treat to the palate in any of the many forms in which it may be served. Roman Meal is that food.

In hot weather Roman Meal is of distinct advantage. Most foods of civilized races, white flour, refined cereals, meats, and sweets, are "Excess Acid" and make the blood acid. Acid blood causes that hot, "all in" feeling so common on a hot day, to civilized men only. These sensations are unknown to simple races who live upon natural, non-acid foods.

Roman Meal is 400 parts in each 1,000 "Excess Alkali." It keeps the blood alkaline (opposite of acid) and thus keeps the body energized and vigorous on the hottest day.

Cold foods may seem cooling "going down" but, if eaten, they will be "heating" in the blood. The acids in them make them so. The blood must be non-acid to be invigorating. Any hot Roman Meal preparation is more "cooling" than any cold, modern grain food but it can now be served icy-cold in three new ways, BROSE-O, CHOCOL-O, and JELL-E. Any one a palate delight and prepared in ten minutes. See summer recipes on package. At grocers.

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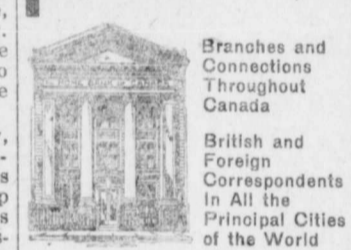
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#### DIED

O'NEILL.—At Enfield, Hants Co., N. S., Saturday, April 28, 1928, James Francis O'Neill, aged twenty-six years and four months, second oldest son of Mrs. M. S. and the late Thomas O'Neill, leaving mother, five brothers and four sisters to mourn their loss. May his soul rest in peace.

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